

A
Dialogue bewteene
a Papist and Prote-
stant, applied to the
capacity of the vn-
learned.

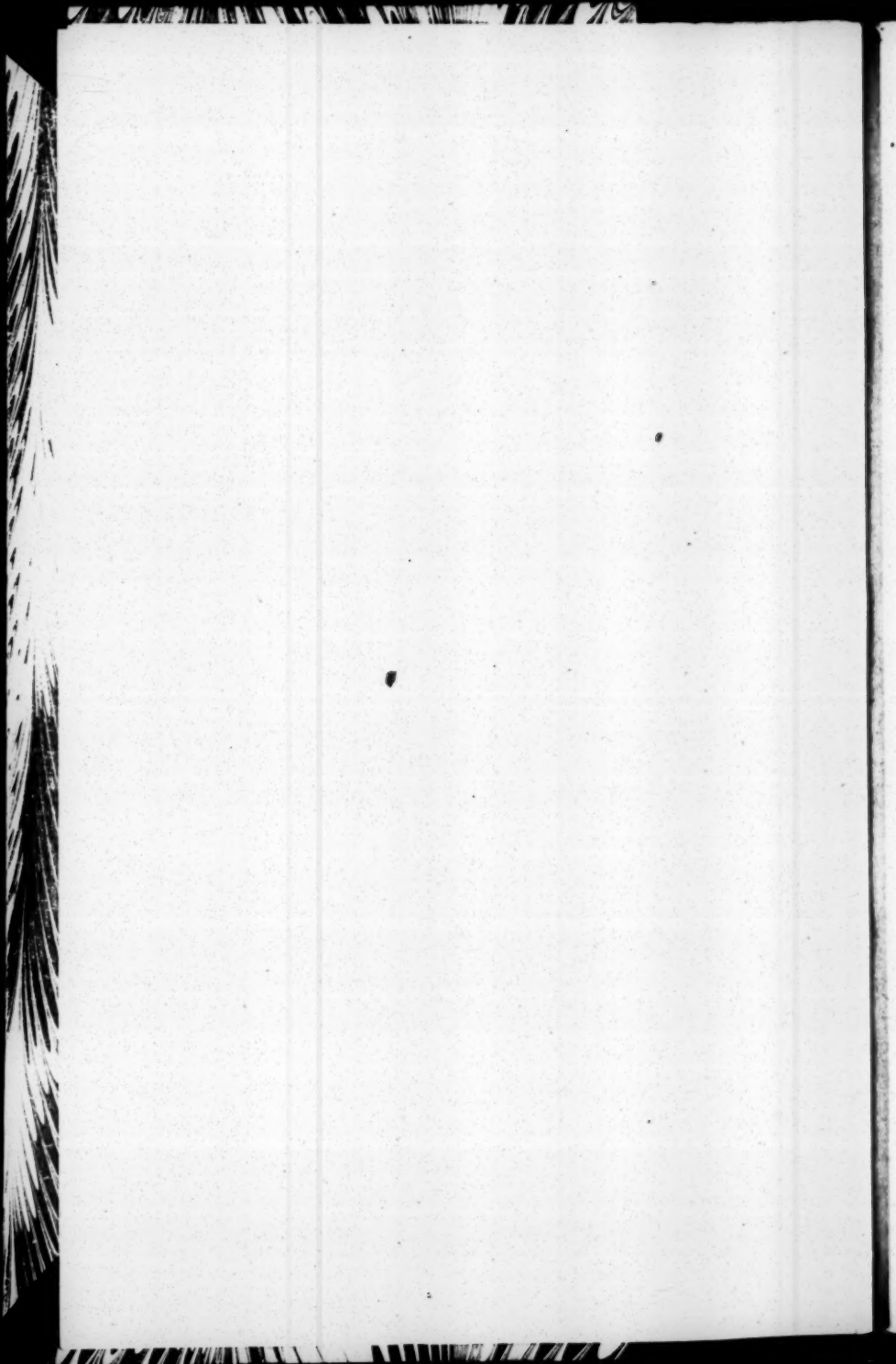
Made by G. Gifford, Prea-
cher in the Towne of
Maldon.

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Imprinted at London, by
Richard Field, and Felix
Kingstone.

1599.



To the right Honorable and his very good Lord, Thomas Earle of Suffex,
Vicount Fitzwater, and Lord Egremont, and
 Burnell, Knight of the most Honorable order of
the Garter, Captaine of all the Queenes Ma.
 Gentlemen Pencioners, & Gentlemen at armes. Chiefe
Iustice & Iustice in Oyer of all her Ma. Forreign, Parkes,
Chases, & warrens by South Trent: and L. Cham-
berlaine to her Highnesse, grace & peace
in our Saviour Christ.



Any in these dayes, with great learning, haue encountered the Papists, & strongly confuted their errours: It may be imagined therefore, what should make me so bold as to attempt any such matter, after so great cleaukes, being farre vnable to come nigh that which they haue attained. I answer in mine owne defence, that my trauell is not to this ende, as though I would make pretence of equall learning with those: but rather to put the stone and sling into the hands of little Dauid, to conquer great Goliath withall, when as he is not able to wield the weighty armour of Saul. The battell is hot & fierce euery where, betweene Israell & the vncircumcised Philistines. Great armor & weapons are prepared for the souldiers wherewith to arme and defend themselves: yet for the most part, not such as do fit young Dauid. For whereas sundry men of fame haue shewed deepe skill, in setting forth their bookes to confute the Papists, full of learning out of the ancient Doctors, Councels, Hystoriographers and others: it doth not so well serue the turne of the simple vnlearned man, neither can he defend himselfe therewith, because it is beyond his reach. This is the thing which hath moued me to write somewhat of these

The Epistle

matters: applying my selfe to the capacitie of the vnlearned, dealing onely out of the word of God, which lyeth open vnto them as their Armorie. This also hath caused me to deale in those points which do most commonly trouble them, omitting the great points in controuersie: perswaded that I performe a duty therein. For like as when an house is on fire, the weake which is not able to throw a bucket of water to the top of the rooffe, may yet by no meanes be excused, if he stand and looke on: because he may do somewhat in the lower parts of the walles: Euen so I thinke my selfe not discharged, for this, that I am not of ability for to set forth any thing, which may reach so high as to encounter with the principall aduersaries, and to further the learned: seeing I may profit the simpler sort, for whose sakes, and in respect of whom, I haue taken this trauell, I present this simple and poore treatise vnto your honor, not as though I did esteeme it worthy to beare the name and title of so noble, so honorable, and so great a personage, and of so high estate. But onely (hauing no other way or meane) to signifie and shew forth a thankfull mind, for that great ayde and honourable assistance which I haue receiued from your Lordship, in the furtherance and maintenance of the Gospell. It hath pleased the God of heauen, the Lord of the whole earth, to appoint me being very weake to build in the desolate places, and to spreade the light of his glorious Gospell, euen there, where it appeareth by the abundance of iniquity, that of long time Satan hath had his throne. How vnwilling he is to be displaced, and to giue ouer the roome vnto Christ, may euidently appeare, euen by this, that he stirreth vp his warriors, which like wild Bores would roote vp all that may be planted, which with malicious intent, and subtil craft, conspire what mischiefe soeuer they can, thrusting forth their bold instrument, which with an iron face, is so hardy that he dare attempt any thing, which could no way be danted in his venturous
attempts,

Dedicatorie.

attempts, nor their furie qualified, vntill such time as he was fallen into the hands of your honour, to come to his account for his manifold misdemeanours, and to receive some wages for his trauell. I trust therefore your honour will thinke the best of this my boldnesse, considering it is what I am able. If I could in more ample manner testifie my good will, & in any sort to be thankful, agreeable vnto that which of duty I owe for your great kindnesse, then would I be glad. But I leaue the full recompence vnto him who is able indeede to reward whatsoeuer is done for his name sake, & for the defence of his Gospell, and succour of his litle flocke, which is alwayes compassed about with so many enemies, that they are able to deuour and eat it vp, and yet their bellies no whit the fuller. Some do wonder how it should come to passe, that among vs there should be so many, which being borne since the Gospell was restored in this land, are so zealously addicted vnto Popery, which they neuer did know: and so vtter enemies vnto the Gospell, which they heare: but if they weigh the causes of this deadly mischiefe, they will cease wondring at that, and rather wonder, that there be no more. For how can it be, so long as there be so many abuses in the ministry, but that many shal stumble and lose the Gospell: for from thence, as it is manifest, the chiefe cause of this euill doth spring. True it is, that our ministry, doth fight against them, but yet in such sort, that it doth greatly increase them, seeming and pretending to tread vpon those cockatrice egges, for to breake them, and so to destroy vtterly the viperous generation, when as indeed, they sit vpon them, and so hatch the broodes of this euill kind, and bring them forth in great plentie. For behold a number cry out against Popery, and proclaime vtter defiance in speech, but their doings are such, that for euery one which they conuert to the Gospell, they cause an hundred to reuolt, to be hardned in their errors, or fall into flat Atheisme:

The Epistle Dedicatorie.

while many contrary to the profession which they made when they entred, letting aside the care of soules, not esteeming, nor regarding what become of them, studie most how to clime high, & to satisfie their ambitious desire of honor: raking together liuings, couetously & greedily: not caring who feede the flocke, so they may come by the fleece. Moreouer, the doore hath bene opened also to let into the Church, a rowte and swarme of such as are more like the priests of Ieroboam then ministers of the Gospell, not onely vnlearned Idols, which haue mouthes and speake not, which being weary of their occupations and couet to liue easily, & to that end are entred, but also riotous dicers, gamblers, quaffers, quarrellers, adulterers and such like. If the matter were secret, I should do amisse to make it manifest, but when as it is open in the sight & view of all men, who can complaine iustly, when it is spoken of? The Lord put into the hart of our gouernours to redresse it. The same Lord heape his graces vpon your Lordship, with increase of honor in his world, and euerlasting life in the world to come Amen.

*Your Honours most
humble to command.*

GEORGE GIFFORD.

I

*A Contention betweene a
Papist, and a Professor of the
Gospel.*

P A P I S T.



Am glad to see you well Sir, for
old acquaintance sake, which I
would be content to renew a-
gaine.

Pro. I am glad also that
you are in health, I saw you
not a great while befoze now.

Pa. I pray ve what newes? were ye at Lon-
don lately? What is become of the Catholikes?
I heare there hath bene great disputation in the
Tower.

Pro. There hath bæne disputation indeed,
by reason of a proude challenge which was
made.

Pa. Ye might terme it a proude challenge, if
he had not bene able to make his part good. But
I heare he behaued himselfe very learnedly, and
with great victorie against all which were set vp-
pon him.

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I perceiue ye are a Papist, or at the least a fa-
uourer of Papists, for they bragge that he did
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Pa. Wherefore should ye call me Papist, I am obedient to the lawes, and do not refuse to go to the Church.

Pro. When it seemeth you are a Church Papist?

Pa. A Church Papist, what meane you by that?

Pro. Do you not knowe: I will tell ye: there are Papists which wil not come at the Church: and there are Papists which can keepe their conscience to themselves and yet go to Church: of this latter sort it seemeth you are: because ye go to the Church.

Pa. How can you tell what is in mens consciences, you take vpon ye to iudge very deeply?

Pro. May there needeth no deepe iudgement, they are so shallow that a man may easily sound them to the bottome. Although the Church wals be thicke, yet a man may espie them by some creuise.

Pa. Whereby do you know them so easily? I pray by what notes can ye discern them?

Pro. Some of them will not sticke to maine faine such popish opinions, as they know there is no great danger of lawe for. The simple sort which can no skill of doctrine, speake of the merry world when there was lesse preaching, and when all things were so cheape, that they might haue xx. eggs for a penny. Other there be which neuer name Papists, but Catholikes, & if ye reason with them, they do it but for arguments

guments sake, not that they say so, but the Catholikes say so. Another sort there are, & those are as pestilent as can be: for to the ende they may do the greater mischief, they are Protestants: but yet if any Preacher do zealously beate downe Popery, he doth reuile, he is cholericke, hee is vncharitable, and so they deuise all meanes possible to disturbe him: these and suchlike, are the notes to discerne a Church Papist.

Pa. You call them zealous Preachers, & they be very scismatikes, and seduce the people with false doctrine, and therefore such as be wise, quiet, and stayed men, cannot abide them.

Pro. I see well that you are not of those which do it but for Arguments sake, you will not shew what the Catholikes say, but what your self saith. Had ye not great cause to be offended when I said ye were a Papist?

Pa. I thinke plaine dealing is best, in very deed I take ye to be heretikes, I am a Catholike.

Pro. You take vs to be heretikes, but in berry deepe I am able to proue that you are soule and rancke heretikes your selues: and far from true Catholikes.

Pa. Ye do vs great wrong to call vs heretikes, for we hold and bee of the Catholicke Church, which hath euer condemned all heretikes. If Catholikes be heretikes, then are we also heretikes: but this latter belongeth to you, and all other which forsake the truth.

Pro. *Pay*, those which hold the Catholike faith are of this Catholike Church, and the doctrine of the Catholike faith we hold, which hath alwaies condemned heretikes: and therefore ye do vs as great wrong in calling vs heretikes, as the Pharisees and Sadduces did *Ac. 24. 14.* vnto Saint Paule when they counted him so. You haue forsaken the true doctrine of the old Catholike faith, and therefore ye are no Catholikes.

Pa. We are they which hold the auncient Catholike faith, yours is new doctrine: we beleeue as all our forefathers did: If your doctrine be true, then all our forefathers were damned, for they alwayes beleeued contrary to that which you beleeue.

Pro. The maner of you Papistes is, to affirme things very strongly, but when ye shold proue them, then are ye exceeding weake, and can bring forth naught but worse stufte. We are as able to proue these things which ye affirme, as I am to remoue mountaines.

Pa. We may say so of you more rightly, because you affirme much and proue litle. I am able for to make good all that which I haue spoken.

Pro. Are you content to make triall who bring strongest proues, if ye be, let me heare how ye can disproue our faith, and afterward I will shew what I haue to disproue yours, & so it shall be seene which hold the Catholike faith, and which be heretikes.

Pa. I am

Pa. I am very well content, tell me what I shall begin withall.

Pro. Begin with those things which ye affirmed euen now: pꝛoue that our doctrine is new: that you beleene as all the fozefathers did: that our doctrine doth condemne all our fozefathers, and euery wise man will graunt that yours is the Catholike faith: if ye cannot pꝛoue this, then confesse that your doctrine is come from the father of lies, and not from the God of truth ffoꝛ there is but one truth, which is Gods word, all other doctrines are of the diuell.

Pa. If that faith which you beleene, and doctrine which you professe, be not new, then was it beleued and knowne in the daies of our forefathers: but it was not heard of in their daies, neither was it knowne vntill such time as Luther did set it abroach. Therefore the proudest heretike of ye all shall neuer be able, to shew that it is of antiquitie.

Pro. Here are ruffling words: the proudest heretike of the al is not proud enough to deale with you: but indeede if your proud conceipt were no sturdier then your argument, yee might easily be dealt withall. I confesse your Maior, oꝛ first pꝛoposition of your argument to be true, which is this, if the doctrine which you professe be not new, then was it beleued in the daies of our fozefathers. But your second, which is this, that our faith & doctrine

A contention betweene a
 was not heard of in the dayes of **h** forefathers,
 vntill Luther did set it abroch, is most false, for
 our doctrine is the holy word of God, deliuered
 to the Church by the Apostles & Prophets. We
 beleeue as Adam, Seth, Enoch, and the rest of **h**
 holy fathers did beleeue before **h** flood: we be-
 leeue as Abraham, Isaack & Iacob did beleeue, &
 the other godly patriarkes before the time of
 Christ: we beleeue as the blessed Apostles of our
 Lord, & other holy teachers in the Church a lōg
 time after thē did. But you Papists when you
 speake of the forefathers, let passe all these,
 which are the most auncient and most pinci-
 pall, & draw vs to a few of your owne, which
 haue bene within these senen or eight hundred
 yeares: in which time religion hath bene cor-
 rupted, and the great Antichrist, for the most
 part of this time hath preuailed. If we cannot
 proue our faith to be the faith of Abraham, let
 it be counted new, and let vs be taken for he-
 retickes.

Pa. If this were true, that you beleeue as the
 holy fathers before the flood, as the Patriarkes
 after the flood, as the Apostles of Christ, then
 doubtlesse you are in the right way: but these are
 but words, how will ye proue this? we say still
 you are heretickes and fallen away from the faith
 of these: and we proue it by this reason, because
 ye are fallen away from the faith of those forefa-
 thers which succeeded these. For the fathers of our
 Church are the successors of the Apostles, there-
 fore

fore you being fallen from them, are fallen from the Apostles.

Pro. When ye graunt, that those haue the truth on their side, which beleene as the Apostles, Prophets, & Patriarches did. It remaineth only in tryall which of vs hold that faith which they did. We proue that we do, because we acknowledge nothing but the holy doctrine of the Bible, vpon which their faith was grounded. You bring for your proue & doctrine & succession of some mē, for certaine hundred yeares. Let vs now see who bringeth & best and surest proue, say what ye can to weaken ours, & then I wil shew that the fathers which you boast of, from whom we separate our selues, are no successors of the Apostles, and therefore in departing from them, we depart not from the Apostles: whose doctrine we hold.

Pa. What are ye the better to say ye bring the Scriptures, and ye beleue nothing but the Scriptures, and ye will be tried by the Scriptures? By this you proue that you beleue as the Apostles, and Prophets did, your reason is not good, because the Scriptures are hard to be vnderstood, who shall iudge which is the true sense and meaning of them? who shall tell ye how the Apostles and forefathers did vnderstand them? Shall not the Church? If ye may take them after your owne interpretation, then ye will do well enough: but the Church (which we are) is to interpret them, and therefore we do still condemne you and all

other heretikes, although ye alleadge the Scriptures neuer so much, because you do but abuse them, as the diuell did when he tempted Christ. Therefore ye must bring better reason then this, to proue that ye hold the ancient Catholike faith, for this doth not proue it.

Pro. Oh what a trim shift is this: here is as pretie a iugling cast as euer the diuell could play to blear the eyes of the simple and vnskillfull, to make them beleue that the scriptures are nothing without the interpretation of the Church of Rome: Each man must light his candle there, or els he shall go in the dark. This is one of the most subtil and craftie cauals which you Papistes can make, and one of the strongest pillers which your kingdome is built vpon: For when ye cannot denie but y^e the Scriptures doe speake for vs, then ye flie to this, that they are hard to be vnderstood: ye wold make vs beleue that when they speake of one thing they meane another: when they speake of good they meane euill, when they set forth heauen, they meane hell.

Pa. It is like you will answere truth, when ye charge vs with so great and manifest a lie, where can ye shew that euer any of our side hath spoken or written, that when the scripture speaketh of one thing it meaneth another?

Pro. As that such a lie, I pray you what is the cause why ye tel vs the scriptures are hard, when they speake so fully, so plainly, and
plen,

plentifully, and with such consent and agreement in those things which are the principles of our faith, if it be not, that when they speake of one thing they meane another? Wherefore should we not vnderstand what God saith vnto vs, if he deale simply? Wherefore did the Lord speake by his Prophets and Apostles to the simple & common people if they could not vnderstand what he said? I cannot tell, what other reason ye can shew, why they should be so darke as you make them.

Pa. Are ye then in good sadnesse of this mind, that the Scriptures are not hard to be vnderstood? and are they not vncertaine, because they may be expounded diuerse wayes?

Pro. I do not deny, but that as **S. Peter 2. Pet. 3.** saith, There be some things hard to be vnderstood, which the vnlearned and vnstable do peruert, as they do other scriptures to their owne destruction. I confesse with the authour of the Epistle to the Hebrewes. That there are things **Heb. 5.** hard to bee vnderstood, because we be dull of hearing. Also the iust iudgement of God vpon the wickednesse of men, as it is set forth by the Prophet **Isaiah**, in hardning their harts & blinding their eyes, that in hearing, they may heare and not vnderstand, in seeing they may see, and not perceiue, and also in causing the word of God to be vnto them as a sealed booke, **Isa. 29. 1.** doth make the Scriptures hard to bee vnderstood. Now although they be hard also in some

sozt enen to the godly and diligent man, & those whom God doth teach, yet they are not hard as you make them, that is to say, that in no wise they may be vnderstood or haue any certaintie in them, but by the interpretation of the Pope and his cleargie. For that is most blasphemously to take away the light from the most pure and cleare word of God. This therefore is but diuellish craft, by which ye would daine vs from Gods word, which standeth sure on our side, and maketh flat against you. The Scriptures can be expounded rightly but one way: hauing but one sense.

Pa. That which you do alleadge out of Saint Peter doth make for vs, where he saith, That the vnlearned and vnstable do peruert not only those hard things, but also all other Scriptures to their destruction. Likewise the same Apostle saith, That no Scripture is of priuate interpretation. S. Paul saith, That the Church is the pillar & ground of truth. Then I reason thus, the vnlearned do peruert the scriptures, therefore they are not to deale with them: no priuate person is to interprete the Scriptures: therefore none but the Church, or those which haue the authority in the Church: and because the Church is the pillar of truth: whosoever doth separate himselfe from the Church, doth depart from the truth. And by this we do still proue that you are all heretickes and scismatikes, and do peruert the scriptures, because you take them not as the Church doth expound

1. Pet. 1.

1. Tim. 3.

pound them. The scriptures seeme to be on your side, but they are not, they seeme to be against vs, but they are not.

Pro. This is very sound Ruffe, you make three strong conclusions out of three sentences of the scriptures. In the first ye reason thus, the vnlearned do peruert the scriptures, therefore none can vnderstand the scriptures but the learned: by this, your meaning is to shut out all the laytie as you call them from iudging of doctrine, and to allow vnderstanding of the scriptures to none but the learned, that is, the Clergie of Rome, for that we shal haue by and by. But ye overshoot your selfe much when ye thinke that Saint Peter by vnlearned men, both meane such as haue not bin brought vp in schole learning, and so put that difference betweene cleargie and laytie: No he counteth all those learned which are taught of God, both of the common sort of people and other: & all those are vnlearned which are not taught of God: although otherwise they abound in all knowledge of tongues and arts, or whatsoeuer. Such as haue learned Christ Iesus, and him crucified, and so are become new creatures in Christ, they are learned: For in him are all the treasures of wisdome and knowledge. He that hath not learned Christ, he is vnlearned. If he be not new borne, but as S. Iohn saith, comiteth sin he hath not seene him nor knowne him: although otherwise he be neuer so studied a mā

Col. 2.

1 Iohn. 3.

Math. 11.

in the scriptures. For this cause we see that the poore Publicanes are called the children of wisdome, because they embraced the doctrine of Christ, when the great Doctors the Scribes and Pharisees, were starke blind. They sayd,

Iohn. 7.

none followed Christ but the multitude, which knew not the law, which were accursed: when as indeede they were blind and accursed themselves: & so farreth it now with the Pope and his shauelings: they say the people cannot vnderstand the scriptures, when themselves do not. The next sentence vppon which you conclude is out of Peter also, where hee saith No scripture is of priuate interpretation. From hence you fetch an inuincible argument to proue that none of vs may interpret, but Rome onely: No priuate man is to interpret the scriptures, because no scripture is of priuate interpretation: all those which are not of the Popish Cleargie, or which haue not authority in the Church from the Pope, or do not expound as the Church, are priuate men: therefore none of those are to interpret the scriptures. Here the Pope like a greedy cozmozant will haue all to himselfe. But ye deale deceitfully, or at the least unskilfully with the text which ye alleadge: for Saint Peter when he saith priuate, doth not speake it to make this difference betweene men, as though for interpreting the scriptures, some shold haue authority, & some should be priuate: but he setteth
men

men against God, calling that priuate which is of man. For he doth reason thus: the scripture was not ginen by the will of man, but by the spirite of God: therfore the interpretation thereof must bee of God, & men must not bring that which is their owne. If the interpretation be by the spirit, then is it not priuate: if it be out of mans braine, although it should be the Pope & al his Cardinals, yea, ten thousand Popes, it is still priuate, after the sense in which S. Peter doth call priuate. For let any skilful man in the greeke tongue looke vpon the word, which is *idias epiluseos*, and he will confesse, that it doth signifie, that which is ones owne. When the sense is plaine, and it is also manifest how pceusly you peruert the word of God. What manner of argument is this? a man may not in the interpreting of the Scriptures bring that which is his owne: therfore none may interpret them but y Church of Rome. Your last reason is not worth answering: for although it is most true, that y Church is the pillar of truth, & y those are voyd of truth, which abide not in the Church: yet this is as false, y the Pope & his company are the Church of Christ, as the other is true, and therfore we are no heretikes nor Schismatikes for departing from you, which are a den of theues, which haue conspired against the truth.

Pa. Two grosse things and strange I gather out of your words, the one, that you would haue the

people of themselues, to iudge of doctrine: the other, ye will haue no other interpreter of the sense of the Scriptures, but the Spirit. I pray ye, I am an vnlearned man, & would faine know which is the truth, I heare you alleadge the scriptures in one sense, and you say you haue the spirit, our men alleadge them in another sense, and say they haue the spirit: the Anabaptists, they haue the spirit, the Arrians they interpret by the spirit: what shal I do? here is euery man hath the spirit, & yet euery one goeth a contrary way. It is manifest therefore that heere needeth a more certaine thing to leane vnto, or else the simple man cannot tell which way to turne him. What shall he do now, but looke how the Church beleaueth, and rest in that. For he must haue that which may teach him to know which of all these hath the true spirit, or else he is neither the neerer.

Pro. We find two grosse things in my words, one of them is, that I say the people can iudge of doctrine, when it is preached. What doth our Sauior Christ meane when he saith, My sheep heare my voyce, a stranger they wil not heare. they flie frō strangers: Cā they know the voice of the true shepheard from the false, & can they not discern doctrine? The other is, that I will haue none other interpreter of the sense of the scriptures but the spirit. S. Paul saith: the eare hath not heard, nor the eye hath not seene, neither came into mans hart, y things which God hath prepared for them that loue him: but God hath

John .10.

1. Cor. 2.

hath reuealed them vnto vs by his spirite : for the spirite searcheth all things , yea the deepe things of God. And the great doubt which you put forth in the simple man, which would faine vnderstand the truth , and which of all those foure that ye named haue the spirit, I answer, that if he himselte haue not the spirite of God to teach him , he shall not be able to iudge : but if the spirite do teach him, then can he find it, for the spirite which doth teach the one to vtter the doctrine, which is his, doth teach the other to know that doctrine, and in them consenteth vnto it , being his owne : and therefore Saint Iohn saith to all $\hat{\text{y}}$ Christians: **Trie the spirites whether they be of God .** By your saying the people should not be able to trie them , and so he would teach them that which did not belong vnto them.

1. Iohn. 4.

Pa. What a trimme colour you set vppon the matter, and how pretily ye can shift : but I wil lay open your subiltie . To proue that the vlearned people can iudge of doctrine preached , you alledge the saying of Christ , My sheepe heare my voyce &c. I pray ye Sir, if a man should demand of you, whether he meaneth that this shall be immediately or not, and whether, when he saith they shall be all taught of God, doth he exclude the ministry of men or not ? I know ye will say the voyce of the great Shepeard is heard when those which he hath appointed to be shepheards do vtter his doctrine . Ye will also say , that although

God teach, yet he doth it by the ministry of men. Then I answer, that the vnlearned people are to heare the voyce of Christ from the Pope, who is their great shepheard vnder Christ, & God doth teach them by him: they are to sticke and cleaue to his determination: of themselues they cannot iudge, but they must doe it by him: he must tell them which is the wolfe, and which is the false Prophet: they cannot tell which cometh with the true spirit, or which spirit is of God, but as he doth direct them. And for this cause we say still, that ye haue not the true Catholike faith, nor the scriptures on your side, nor the true sense, because ye are gone from the only true expounder of them.

Pro. All that I haue brought is but a colour and a pretty shift, and easily disclosed with one poore distinction of mediate & immediat. But I pray ye Sir, how doth this hang together, the voyce of the true shepheard is heard when it is uttered by men, therefore the way to know it is by man. God teacheth by men, therefore God teacheth to discern the spirits by men: or if it be so, must this needs follow, that the Pope & his Cleargy are those men which must do the deed? This is a strange thing, Christ Jesus, S. Paule, S. Peter S. John & others, do foze tell the people of false prophets the only way and remedy to auoyde them, as you say, is to hang vpon the Pope, & yet none of all these or any other, hath so much as once noted it, or tell the poore people by whose direction they might be safe

safe in so extreame danger.

Pa. There was no neede so long as Christ or his Apostles liued to tell them so, for they taught them this thing, or how can you tell they did not: they might, though it be not written: is all written which they did teach?

Pro. Here is mighty strong geare, this were able to set by a Pope, if he were thrown down, & to reuine him againe, if he were hanged. No maruell forsooth Christ nor his Apostles did not tell y^e people, y^e the Pope and Church of Rome should be their refuge when heretickes should seeke to seduce the, because there was no need so long as they liued: this were somewhat if they had told only of y^e false teachers of their time: but when they fozetel the great dangers & mischiefs which should be in the Church long after their dayes, being about all things most chary of the safety of the same, this were very absurd, not once to giue any note of the surest Acts. 20. remedy. S. Paul saith to the elders of the Church of Ephesus, that he did know, that after his departure there should enter in grievous wolues, not sparing y^e flock, & there should rise of these lues which should speake peruerse things, and draw disciples after the: & yet he speaketh of no remedy but y^e which was banished in your Church, namely careful & diligent teaching: for he saith, therfore watch & be mindful, &c. S. Peter saith, as there were in times past false prophets among y^e 2. Pet. 2. people, so shall there be false teachers among you:

- and afterward he sheweth this remedy, not willing them to hang their faith vppon his chaire, or success^{or}, but to call to remembrance the words that had bene told them of the holy Prophetes, and by the Apostles of Christ.
1. John. 3. Saint Iohn saith, little childzen, it is the last houre, ye haue heard that Antichrist shal come, I say there are already many Antichristes in the world: and a litle after he telleth them how they shall escape the danger: but (saith he) you haue receiued an anointing: what, from the Pope, or his greasie oyle? no, but from the holy one, and know all things. Againe, ye neede not (saith he) that any man teach ye, but as the annoynting do teach ye. Christ Iesus foretelleth, that there should rise false Prophets, and do such wonders, that if it were possible, euen the elect should be deceiued: but y^e (as his words do most plaine ly shew) is vnpossible: and why? doth he say, because I will leaue a vicar, and as many as hang vppon his fleecue shall be safe: not so, but because God hath cholen them: for he doth keepe them, and none is able to take them out of his hand. He saith in another place: Beware of false Prophetes, which come vnto you in sheepes clothing, but inwardly are rauening woolues: and whereby, shall men know them? He sayeth, by their fruits. But how know we whether he did tell them so or not, he might, though it be not w^{ri}tten? alacke, alacke.
- Math. 24.
- John. 10.
- Math. 7.

Pa. I know your sect make but a scoffe at the traditions of the Apostles which were not committed to writing: but let that go, it is but a folly to perswade those to beleue, which haue denied the faith, and despise the Catholike Church.

Pro. The Pope of Rome hath a great chestful of traditions, which S. Peter did not put in writing, but he hath: & whosoener doth not beleue these, hath denied the faith, & dispiseth the Catholike Church. This is not your best way, your best way is to stand to this, that the Pope hath authority to decree what he wil: & so your traditions shall stand sure though they be flat against the word of God. But I am content to let this go also, and to returne to that which we had in hand: and because I would haue the matter made a little more plaine, I will demaund a question or two at your hands. Was there not a Church in the world before the coming of Christ?

Pa. Who doth deny that? the Iewes were the Church and people of God.

Pro. Then tell me further, whether had they the word of God or not, to instruct them and to ground their faith vpon?

Pa. They had the bookes of Moses, they had the bookes of the Prophets: they were bidden to heare them.

Pro. Who were appointed in the Church to expound the law and the Prophets vnto the people?

Pa. The high Priest, and other Priests, and Leuites, which God appointed to haue that office.

Pro. Did the high Priestes which succeeded Aaron depart away from the truth and seduce the people at any time, and likewise the other Priests and Leuites?

Pa. What though they did? they crucified Christ: yet it followeth not that the Pope & his Cleargie can erre, because Christ promised to be with them to the end of the world.

Pro. I will come to that promise afterward, but tell me how did the Church in the meane time, when the high Priests and rulers taught contrary to the truth? what were they to leane vnto now? where was the Church?

Pa. It was in Christ, and those which beleeued in him, these were the Church and he that ioyned himselfe to these did right, and had the true faith.

Pro. The high Priests and Rulers in the Church could fetch their authority and succession from Aaron, which was many hundred yeares. When Christ taught against these, and they against him: alleadging that they were Moses disciples, they did know God spake to Moses, as for him, they did not know whence hee was: they were the Church and had authority, they demanded of him by what authority he did those things, and who gaue him that authority: they sayd he seduced the people,

Mat. 21.

Iohn. 9.

people, and none followed him but the common people, which knew not the law, which were accursed: they accused him that he brake the tradition of the Elders, he brake the Sabbath, and such like. How did the people know who had the truth, he or they? Mat. 15.

Pa. They might know by the miracles which he wrought, when he cast forth diuels, and healed diseases.

Pro. They sayd, he did it by the power of Beelzebub the Prince of the Diuels: and so blinded themselues and all other whom God did not teach by his holy spirite: and therefore he sayth vnto them: Why do not ye heare my voyce: because ye are not of my sheepe. Also in another place, those that are of God heare the words of God, ye therefore heare them not, because you are not of God. And whereas you speake of miracles which he wrought: how did the people know that John Baptist was of God, seeing he wrought no miracle? there can bee nothing more plaine then this, that the people did not lay their faith vpon the succession of the Priests, nor vpon the antiquity of traditions in the Church ordained by the fathers, nor vpon the consent of the Clergie, or any outward thing, for then they should haue refused Christ: but they were giuen vnto him of his Father, and taught by him, and therefore heard his voyce, and beleued in him. Blessed art thou Simon, Iohn. 10.

Iohn. 10.

Iohn. 8.

Iohn. 10.

Iohn. 6.

Iohn. 10.

Mat. 16.

flesh and blond reuealed not this vnto thee, but my father which is in heauen. Euen after this manner do the Romish Pharisses deale now against the Gospell & the true beleeuers: we are the Church, we are the successours of Peter, yee must be iudged by vs: your doctrine is new: ye breake the traditions of the Elders, ye are seducers and heretikes: but when you haue sayd all that ye can, we stand still vppon the rocke of Gods truth, which flesh and blond hath not reuealed vnto vs, but the Father by his spirit.

Pa. Here is much a do, and yet nothing to the purpose. You made a comparison betweene our Church and the Church before Christ: and because the people then did not stay vpon the rulers of the Church, therefore they must not now, how followeth this? do ye not know that there is great difference Christ made promise, that he would be with our Church vnto the end of the world: and therfore it can not erre. Now because the Church cannot erre, all those must needes bee heretikes which depart from it.

Matth. 18.

Pro. There is great difference betweene our Church say you, and the Church of the Iewes: Is the great difference in this, that yours are the greater Pharisses: no say you, our Church can not erre, because Christ hath promised to be with it to the end of the world? I maruell much in what scripture a man shall find that same promise, where
Christ

Christ saith, I will be with my holy vicar the
 Pope to the worlds ende, and hee shall neuer
 erre: I suppose a man shall find it either in Le-
 genda aurea, or in some such Canonickall scrip-
 ture. I know you wil say, it is in the new Te-
 stament. for Christ did promise his Apostles & Iohn. 16.
 he would send them the Comforter, and that he
 would be with them vnto the end of the world.
 We reason thus, Christ promised to be with the
 Church, therfore with the Church of Rome,
 your conclusion is very nimble, and commeth
 skipping in befoze it bee called, but it must be
 sent away like a skipiacke, and be taught bet-
 ter maners. Is there also (as you say) so great
 difference, that the Church befoze Christ had
 no such promise? was the true Church euer
 without the spirit of God? had they no promise
 that way? what saith God by the Prophet, or
 what meaneth this, I haue chosen Sion, here
 will I rest, here shall be my habitation for e-
 uer. And likewise when the Prophet Isay Isay. 49.
 saith, but Sion sayd, God hath forsaken me, and
 the Lord hath forgotten me: what doth the
 Lord answer? Can a mother forget her child, &
 not pitie the sonne of her wombe? though these
 should forget, yet will not I forget thee. Be-
 hold, I haue grauen thee vpon my hands, and
 thy walles are euer in my sight. Are these no
 such promises as yours haue? You see for all
 these, the builders refuse the stone, which is Psal. 118.
 made the chiefe corner stone: the rulers in the

A contention betweene a Church and such as succeeded the holy Priests of God, fel away, neuerthelesse God p̄serued his Church : so the Pope, his Cardinals, his Bishops, and Priests, became & are very hell hounds, & yet God doth p̄serue his litle flock: they should be in a most miserable case if they had none other guide but that horned beast of Rome: the Church, that is the elect cannot erre to destruction; but the Pope is a Captaine of heretickes.

Pa. This is your spitefull spirit, by which ye do blaspheme, but the holy father is neuer the worse for your rayling: it is all the reason ye haue against him.

Pro. As great rayling and blasphemie, as if a man should call the diuell a Dragon: for Saint Iohn doth call the Pope Therion, which is a fierce and sauage beast. But let vs come to the matter againe, when ye charge vs with new doctrine, and make the cause to bee this, that we depart from that doctrine which your Church hath beleened now certaine hundred yeares, against which we alleage the eternall word of God, then ye thift vs off with this, that we cannot vnderstand the word, vnlesse we receiue the meaning thereof from your Church: and although we haue the most cleare testimonies of the Scriptures against you, yet ye set light thereby, and all because your Church cannot erre, and you expound them otherwise. Therefore there is by your doctrine

doctrine no rule left for a man to build his faith upon, but the exposition of the governours in the Church. Answer me directly unto this, were there not false Prophets in olde time among the people of the Iewes?

Pa. The Scripture doth shew that there were sometime a great number at once, and the Church of God did euer condemne them.

Pro. But tell me, how did the people know who were the true Prophets and who were the false: the one side commeth, and they say, thus saith the Lord: no saith the other side, that is false. thus saith the Lord quite contrary to the other: and not only at some times a multitude of false Prophets against one true servant of God, but also the high Priests and other Priests and governours in the Church, taking part with them against the true Prophet. Where was then your golden rule, which ye would haue & common sort to measure their faith by, I beleue as the Church beleueth: I cannot iudge: I must not meddle with the meaning of the Scriptures?

Pa. Proue this which you haue sayd: it is an easie matter to affirme, and you are ready to doe that, but your proofes come slowly. Can you shew that the high Priests and gonernours in the Temple did ioyne with the false prophets, against the true Prophet?

Pro. They come a little faster then you

would gladly haue them : or else you would not be so calme, if there were but a little matter of colour against vs for want of p^ro^use, you would set by your bristles by and by, and you would crowe: but when the matter brought out doth choke ye, then ye say there is nothing brought: ye bid me p^ro^ure, that whē there were false P^rophets, and that sundry against one, they had the P^riests and rulers of the Church on their side. Reade Jeremias the P^rophet, ye shall find the false P^rophets against him, and the P^riests also: and even as you say against Luther, and other which imbrace the holy Gospel, they be heretikes. the Pope cannot erre: so say they for themselues against Jeremias, come let vs imagine some deuise against him: for the law shall not perish from the P^riest, nor the counsell from the wise, nor the word from the P^rophete. Where the godly people now which forsooke the P^riests, P^rinces, and P^rophets, and gaue eare to Jeremias, apostats? Did not the Lord tell him at the first when he sent him, that he should haue the people, the P^riests and P^rinces against him: Also ye may see it very fully and plainly exp^ressed, that Balthur the P^riest which was appointed, chiefe in the house of God, did smite Jeremias, and put him in the stocks, when hee heard him p^ropheticke: here was a right Pope, & a stoute Bishop: that durst set Gods P^rophet in the stocks. This thing is set forth in sun-

Iere. 18.

Iere. 1.

Iere. 30.

by places of the Prophets. how the Priests & the false Prophetes were linked together against the true messengers of the Lord. For ye may see how the Priests and Prophets, and people lay hold on Jeremias, and would haue put him to death: for the Priests & Prophets accused Jeremias before the Princes, that hee was worthy of death. The Prophet Ezechiel also complaineth grievously of the Priests and the Prophets. Also long before the time of Jeremias & Ezechiel, the Lord complained of the Priests and Prophetes for their wickednesse. For thus he saith by Mica, the Princes iudge for bribes, the Priests teach for reward, and the Prophets do prophesie for money. Behold also what God complaineth against the Priests and Prophetes, euen in the dayes of the most godly king Iosia: as ye may reade in the Prophet Sophanie. Likewise where the holy Ghost sheweth the cause of the great destruction which came vpon Hierusalem: he saith that all the chiefe Priests and people, committed many transgressions according to all the abominations of the heathen, and defiled the house of God which he had sanctified in Hierusalem: & how God sent vnto them his Prophetes, but they would not heare them. See then, if the wickednesse of the Priests draw the Lord out of his Temple, vnto which he had made so glorious promises, and which he had chosen to be the place where he would be worshipped: shall

Iere. 26.

Eze. 22.

Mica 3.

Sopha. 3.

2.Chro. 36

we now tie him to that chaire, from which there haue come the most horrible villanies against God, almost that euer were committed in the world: Shall we say that the most pure & most holy God, hath fastened himselfe to the mother of whoredomes, and abominations?

Pa. Ye take great paines to small profit, for a man may in a word ouerthrow all that you haue built: ye haue shewed how the Priettes and gouernours in the Temple did corrupt their wayes and ioyned with the false Prophetes against the true messengers of the Lord. You gather out of this, that there was no rule left in the Church for the people to trie the worship and seruice of God by, but this conclusion of yours doth not follow, because the corruption of maners and withstanding the true Prophetes, did not hinder but that they remayned still the Church, and the worship appointed in the Temple was not to be despised, for if any did forsake it, they were indeed Apostats: for whē they were euen at the worst, Christ sendeth such as he had cleansed of the leprosie to shew themselues to the Priest, and to offer the gift which Moses had commanded. This must needes be so, for otherwise, how should that saying of Christ, *dic ecclesie*, tell the Church, be a perpetuall rule to all the people: if there be once no Church visible to tell that cause vnto, where is then the doctrine and precept of Christ? Here therefore, I say still ye be heretikes and apostats, inso much as ye haue departed frō the holy mother the Church:

ye

Math. 18.

ye haue forsaken the fellowship of the faithfull: & that which ye pretend the abuses of the Church, is no excuse at all: for will ye forsake your mother, because she wanteth perfect beauty, or because there is some deformity in her? the abuses are to be reformed, the thing must not be destroyed. I would wish ye therefore to returne, and to submit your selues againe, and not to cast away your soules, for ye be all damned heretickes which be out of the Church.

Pro. The breath of your mouth is very strong, when as with one blast ye are able to overthrow whatsoeuer a man can bring out of the word of God. But ye deceiue your selfe greatly, for Gods truth will stand when you shall fall. Your pious and silly shifts wil stand ye in no stead: you make your reason after this manner, when the Priests were most corrupt, either in manners or withstanding & true Prophecie, yet they remayned still the Church, and the seruice and worship in the Temple, was not to be despised: if any did, they were apostates. This ye confirme by such as Christ hauing cleansed he sendeth to offer to his priests, & then by a perpetual rule which Christ gaue, dic ecclesia tel his Church. Hereupon ye conclude againe if we be heretickes, because we haue forsake the Church of Rome, where ye tel vs that his abuses should not oblige vs to do so, we must not forsake our mother, for some deformity, and want of beauty: I wil answer ye, if this argument may

easily be denied, when you say those which did forsake the worship in the Temple were Apostats, therefore those which forsake the Church of Rome are heretickes and Apostats: for to make this hold, you must first proue that God hath tied his religion now to Rome, as he had then to the Temple, and that he hath chosen Rome, as he then chose mount Sion: which ye shall neuer be able to do, because it is most false. And then ye must proue, that your worship which you maintaine, is y^e which God hath commanded, and then doubtlesse hee that shall depart from that, is an heretike. For if any did depart from worshipping in the Temple, hee was not an apostat for departing from wicked Priests, but for refusing that which God had appointed him to do. We depart not but from a den of theeuers, and from an heape of damnable errors, and not from that which God hath commanded: & so Christ sendeth the Leapers which he had censed, to fulfill the law of God commanded by Moses, which was to be done, & to be done no where but in the Temple where the Priests bare the sway. The other reason which ye bring, as a perpetuall rule of Christ, dic ecclesiae, tell the Church, is of no value, for although the rule be perpetual, doth it therfore follow, that it can alwayes bee put in practise? Hath Christ by that rule, where he saith if thy brother offend against thee, reprove him, if that do not serue, take one or two with thee, if he will

will not heare them, tell the Church, &c. set
 downe that there shall be euer a true and vi-
 sible Church, which will correct the offenders?
 How say ye to the Church of Israel in 40 dayes
 of the Prophet Elias, when he complained to
 God, that they had killed his Prophets, digged
 downe his Altars, and that he only was left, &
 they sought his life: God made him answer,
 that he had a Church among them: I haue left
 vnto me seuen thousand in Israel, &c. which
 Elias did not see. Where was Dic ecclesie now
 become? Must they bring their Dic ecclesie to
 those which are fallen away from God, & will
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 terly destroy the faith, as yours are, then is it
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 of wicked hell hounds: and therefore ye do but
 loose your labour when you exhort vs to re-
 turne to your Church. which is no mother of
 ours, but she is the whoze of Babylon, which
 hath filled the earth with her fornications.
 There are none blessed vlesse they depart
 from her, her wayes are the wayes of dam-
 nation: come out of Babylon sayth the Angell
 of our God.

1. King. 19.

Iohn. 9.

Reuel. 18.

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Pa. I could answer ye againe with words, but so I should but spend time, neither doe I like of long circumstances without matter, which is the fashion of you heretikes, when ye haue no sound reasons, then to make a shew of speech, and fall to rayling.

Pro. You cannot abide words without matter: neither can your merke spirite tell which way to fall to rayling: but let any indifferent man reade ouer the bookes which your great Catholike Doctors set forth, and he will confesse, that in many words there will be found little matter. Take away your vnttruthes, flanders, and spitefull raylings, there will be but a little left behind. If we speake of you, that which the Scriptures pronounce against you, by and by we rayle. Did John Baptist rayle when he called the Pharisees, The generation of Vipers? But seeing ye ioue matter, let vs see it, to proue our doctrine to be new: ye must bring stronger reasons then that the Church of Rome for certaine hundred yeares hath not allowed it: there is no point of our faith, but it is farre more auncient then your popish decrees: your hauld and doltish shift, to drine vs onely to your exposition of the Scriptures is not worth a straw, Gods holy spirit hath bestowed great gifts vpon his Church in these last dayes. Proceed with your matter.

Math. 3.

Pa. Nay you shall not so slylie conuey your selfe

selfe: ye make smal account of the interpretation of the Church of Rome, which agreeth with all the holy Doctors and Teachers euen from the time of the Apostles. Your exposition of the word began of late in Germany, and therefore is not to be taken for Catholike.

Pro. Seeing ye must needes lie, it is good to lie for somewhat: all holy Doctors and Teachers from the Apostles are on your side: this all doth signifie none: For the very truth is (as every man that can reade their writings may see) that they be (except in a very few points) all against ye: saving such holy diuels, as within these latter times haue bene the Popes owne Doctors. Our exposition is the same which the goodly fathers (before Antichrist had gotten the vpper seate in the Temple) did vse: & therefore Catholike: although your mother disallow it.

Pa. Nay heretickes be liers, we say the truth when we do challenge the auncient Doctors and Fathers to be on our side: we succede them, we honour, loue, and commend them more then you, we pray for their helpe, you seeke to deface and pull downe all remembraunce of them: let all the world be iudge whose side they are like to be of, ours or yours, when we haue them in so great and high estimation, and you set so light by them. Can we bee fallen from them (as you say) being so readie to doe them all the ho-

homage we can? our hearts do witnesse that we do it in simplicity. Moreouer, all your matter is not worthe a straw which ye haue brought out of the Church of the Iewes: ye haue shewed that in Israel Elias could see no Church: that in the Temple, the Priests and false Prophets did conspire against the true messengers of the Lord. This were somewhat if you could shew it in our Church, vnto which Christ hath made his promise, neuer to forsake it: but to giue it his spirite to the worlds ende: Your matter is too weak to ouerthrow so great and manifest truth.

Pro. It is indeede a certaine and sure thing, that heretikes will lie, and therefore you Papists, whose Religion is a very hotch potch, & dunghill of all grosse heresies, will not sticke at that. But here is a great reason brought, to proue that the holy Saints of God are on your side and not on ours. The holy Fathers are like (as all men may iudge) to be on their side, which succede them, which do most loue them, honour them, and commend them, but therein who knoweth not that ye go beyond vs, which ye accuse to deface their honoz? And therefore they be on your side, and must needs take you to be their speciall friends. Indeede we confesse y you do giue that honour to the Saints which we deny them, and therefore ye seeme to loue them moze then we. But when the matter cometh to the due triall, euery man shall easily perceiue, that it doth not therefore follow, that they

they be on your side: because it is no true loue
noꝛ right honoꝛ which ye giue vnto them: noꝛ
such indeed as they can in any wise accept of:
foꝛ when as all their delight and toy was that
God alone should be woꝛshipped, and haue all
his whole honoꝛ reserued to himselfe: how can
they take it well at your hand. When ye play
the arrant theues, and most villanously robbe
God to giue vnto them: Are there any god me
heare in earth which would bee content to see
theeues spoyle other mens goods, and to bzing
the same to them: if not, how should the ble-
sed Virgin, the holy Apostles, & other Saints
of God count those sacrilegious wretches to be
their friends, which rob and spoyle God of his
honoꝛ, and thrust Christ from his office, to be-
stow vpon them? No, those honoꝛ them which
follow their steps, in giuing all honoꝛ to God,
they loued and held the truth, which was dea-
rer to them then their liues, and therefore are
on their side which walke in the truth. Moreo-
uer your loue and honour which you giue and
bestow vpon them, is euen such as the wicked
Apostates among the Iewes did bestow vpon
the holy Prophets of God. Thus Christ spea-
keth: Woe be vnto you Scribes & Pharisees, Math. 23.
ye Hypocrites, because you build the Sepul-
chers of the Prophets, & garnish the Tombes
of the righteous: and ye say, if we had bene in
the dayes of our Fathers, we would not haue
bene partakers with them in the blood of the

Prophets. Will you say that these did loue
 the Prophets, which did so much hate Christ?
 did they honour the Prophets, and dishonour
 Christ? Euen such are you, ye honoꝝ the holy
 Saints of old, but if they were alieue on earth,
 ye would murder them. In the next place you
 make that to be nothing which I alleadge con-
 cerning y^e Church of y^e Jewes. ye require that
 I should shew some such thing in your Church.
 What say ye to this, that S. Paule saith there
 should be a falling away: the man of sinne
 should be set vp. And when Saint John spea-
 king of the same apostasie saith, that all the
 woꝝld wondered and followed the beast. And
 againe in the same Chapter he sayth, that who-
 soeuer would not woꝝship the Image of the
 beast they should be killed, and he caused all
 both small and great, rich and pooze, bond and
 free, to receiue a make in their right hand, oꝝ
 in their foꝝehead. And that none might buy oꝝ
 sell, but he which hath the marke oꝝ the name
 of the beast, oꝝ the number of his name. He wil
 not deny also but that which Saint John spea-
 keth of the woman persecuted by the Dragon,
 is meant of the Church, foꝝ the place doth
 plainely interprete it selfe, when he saith in
 the last verse of the Chapter, That the Dra-
 gon was wꝝath, and went and made
 warre against the remnant of her seede, which
 keepe the commandements of God, and haue
 the testimony of Iesus. Behold, howe he shew-
 eth

2. Thes. 2.

Reuel. 13.

Reuel. 13.

Reuel. 12.

eth there that this Church should be nourished in the wilderness for a time, times and halfe a time, from the presence of the Dragon Where was then the visible Church? Where was now the ecclesie tell the Church, if ye will vnderstand it so folly?

Pa. Must those things needs be expounded against vs? Can it not be taken but against the Church of Rome?

Pro. That Prophecie of S. Paule, of the apostasie by the man of sinne, and the description of the kingdome of Antichrist by S. Iohn in the Revelation, cannot with any shew be turned vpon any other saue the Pope and his Cleargie. But I will come vnto this thing more particularly afterward. We cannot now deny but that there might be and was, so great decay of truth by Antichrist, that a man could not alwayes see a visible gouernement of the Church, seeing Antichrist was the head, and all things were done at his will & appointment.

Pa. You would make the world beleue what you list: but let them beleue ye that will. It is a like matter that God wold forsake the Church so many hundred yeares, & suffer all our forefathers which were better then we to be deceiued and to perish. No, no, I would we were like them: they were wiser then we are. It is maruell that they should be so farre wide, and no man to reprove them. There is no wise man, but he will take it to be the more surer way to cleaue to so many godly

and wise forefathers , and good Saints , then to take part with a few scismatickes and new fangled rash heads, which will not flicke to condemne and ouerthrow all good orders, be they neuer so ancient . Oh, this corrupt age, whither will it tend at the last ?

Pro. What we go about, or would make the world beleene , God himselfe is both witness and Judge : to him and to his holy truth we appeale. It is not like that God would forsake his Church so many hundred yeares : no hee neuer forsooke it one houre , no not euen when it seemed to be quite destroyed and wasted by Antichrist . He neuer suffered all our forefathers to be seduced and to perish: neither did he euer suffer any one of our godly forefathers to perish : he forsooke Antichrist and his brood, as a den of theenes, which forsooke him: he forsooke all those which receiued not the loue of the truth that they might be saued: and sent them strong delusions to beleene lyes : that so they might be damned : as S. Paule setteth it forth . This was neither all the forefathers, nor yet so many hundred yeres as you seeme to note: for the most part of your Antichristian religion hath not as yet scene fire hundred Summers : And in those times there were euer some which cried out of your corrupt doctrine and wicked maners He is the right wise man which doth not leane to, nor depend vpon the multitude of men : but doth cleaue to the
world

1. Thes. 1.

woꝝd of truth , and to those which imbrace the same, although they be neuer so few. If we condemne any thing but that which the Lord himselfe doth condemne : and ouerthrow any orders but such as he telleth vs to be disorders, although they haue had long continuance, you might wel tearme vs schismatikes & new fangled : but seeing we do nothing but that which is warranted by his mouth, your blasphemies are against him . This corrupt age (as you tearme it) if God prosper his Gospell, wil neuer cease vntill it haue pluckt downe the Romish monster.

P. By your owne words then they haue beene deceiued these fve or sixe hundred yeares : could all the world so damnably erre thus long ? or is it to bee thought, that in all those yeares , the most part , or as you say, almost all were cast away , for they were alwayes very few in nūber which haue refused to obey the Church of Rome ?

Pro. Within that compasse of time which I named (as it is most euident by many ancient wꝛiters) the most part of your abhominable abuses haue bene establiſhed: yet ye cannot gather that all the woꝝld haue erred so long, because we say your Romish Synagogue hath : for you neuer had any more indeede but a corner of the woꝝld vnder your Pope : your dominion was only in Europe : as for Asia and Africa , which refused to be of your faction,

A contention betweene a
 they are far the greater regions : as the coun-
 tries of Grecia, India, Chaldaea, Egypt, Ethio-
 pia, and a great number besides these . Let a
 man reason with you thus : either all these
 were deceived or else you : so that of necessity
 you shall be forced to confesse, that God suffer-
 red so great multitudes to erre. But what ab-
 surdity is there in that, seeing the holy Scrip-
 tures do shew that of old God chose the seede
 of Abraham only to be his Church, & cast off the
 Gentiles to walke after the vanities of their
 owne hart : these were a farre greater multi-
 tude then euer your Popish rout, and three
 times as many hundred yeares as you, they
 might alleage for the antiquity of their re-
 ligion . Might not these haue objected against
 S. Paul and the rest of the Apostles: what, were
 all our forefathers for these thousands of
 yeares cast away ? they neuer heard of this
 new religion of Christ, were there not a
 number of great wise men among them? Shall
 we forsake all these, and the faith which they
 haue taught vs, in so many learned and excel-
 lent bookes, and follow a few of you ? No
 doubt a great multitude of madde fooles, such
 as you Papistes are, did reiect and condemne
 the Gospell of Christ with that reason . I
 say still therefore, that hee is wise which stick-
 keth fast to Gods word, and not to the mul-
 titudes of men: nor to the antiquity which they
 can alleadge.

Pa. It pleaseth you to tearme vs what ye list: but it is no matter, your words are no lawe. I could aunswere you well enough, but I perceiue it is but to small purpose: a man were as good to hold his peace. for let neuer so great reason be alledged, you are so blind that you do not vnderstand it.

Pro. Indreed you do but loose your labour, if you thinke to perswade me vnto your mind: your stufte is ouer course to entice any wise man frō the truth. We may seeme to old simple soules (whose eyes ye haue put out) to be excellent men, and they will nod, & sooth your sayings, when ye tell them this & that of forefathers, & what a goodly world it was, & y your religion hath euer since Christ bin continued: although indeed ye need not tell so great a lie to perswade them: for it is euen enough to draw them wholly, to say but this, your father, your grandfather, and your great grandfather beleeued thus, will not you doe as they did? but shew your words once to a man, although a simple man, which hath but euen a little tasted, & hath but some smacke of Gods word, and he will iudge them by and by to bee counterfeit, and very bables, so that they can moue none but children & fooles. And therefore seeing as the Apostle S. Peter saith, *We should* 2. Pet. 2.
beguile but vnstable soules, and such as Saint
Paule doth say, are like children caried away
with euery post of baine doctrine: all men are Ephes. 4.

38 A contention betweene a
to be exhorted to grow and increase in vnder-
standing of Gods holy will, that they may bee
able to espie such drasse and filthy draggas as
you offer them, not to be wholesome vnto the
soule.

Pa. Then you are able to make a simple man
to be so well lettered (as you say by the spirite) as
to iudge in so high causes: you that can do so
much, can be able to absolue me in a great doubt,
or elsie you shall shew your selfe to bee a very
vaine man. Tell me then, how shall a man know
whether he hath the spirite of God or not, and
when he beleueth this doctrine or that doctrine,
and is perswaded that the spirite of God doth
teach him: how shall he be sure as you say, that
he hath the right spirite? all sorts of heretickes
doe perswade themselues that they haue the
spirite. May not a man be deceiued, and suppose
he hath the spirite of God, when it is a spirite of
errour?

Pro. Here is a great doubt, and a meruel-
lous hard question propounded: how a man
shall know whether he hath the spirit of God,
&c. This is so hard a case, that a man had neede
to take long deliberation to make aunswere.
Well may this be one question and doubt in
your religion, and a matter so far beyond your
reach, that you do suppose an impossibility: it
doth manifestly declare y^e your acquaintance
hath bene very little or rather none at all with
the spirit of God, that ye neither know him,

nor yet can perceiue how he may be knowne:
Cā ye know fire from water, or can ye know
an Appletree from a Crabtree?

Pa. Ye haue made a great speake. What if I
can know fire from water, and a Crabtree from
an Appletree? Doth this reason follow, because a
man doth know these, therefore hee may know
the other? Is your comparison equall? These
things wee see, feele, handle, and taste, the other
we do not. Ye must bring other maner of geare
then this, or els a man may craue leaue to laugh
at ye.

Pro. I cannot let ye to laugh, if it be your
pleasure euen your belly full, but yet it must
be at your owne solife. For the matter well
waied and vnderstood, peraduenture ye may
shew your teeth, but not laugh very heartilie.
We can know fire from water, and why, be-
cause the nature and working of the one is
contrary to the other: ye are able to know an
Appletree from a Crabtree, because ye taste of
the fruite, and they are the one swete and the
other sower. Is there such a working, & qua-
litie in the crea'tures that they may thereby be
knowne? Is there such certaintie to trie the
tree and to know it by the fruite? And hath
the spirit which made them, and preserveth
them, so lost his power, and are his qualities
and operations so weake, that he cannot bee
discerned from the spirit of the diuell? Are his
fruites such as they cannot be discerned from

Epheſ. 1.

Rom. 8.

Galath. 5.

Rom. 8.

1. Cor. 12.

the rotten fruites of the fleſh, and the workes of darknes: Saint Paul ſaith, that we are ſea-
 led with y^e holy ſpirit of promiſe, he willet h^e m^e to walke after the ſpirit, & not after the fleſh: he ſetteth forth the fruites of the fleſh, and the fruites of the ſpirit. He ſaith, that this ſpirit doth beare witneſſe vnto our ſpirit, that we are the ſonnes of God. This ſhould bee but a weake witneſſe if we ſhould not bee able to know whether we haue him or not. But per-
 haps all theſe ſcriptures & many other which I could cite, haue not light enough in them for your blind eyes: and therefore I will ſhew you the thing more fully thus. A man heareth the word of God preached, it ſtriketh his heart and conuerteth him: whereas beſore he was as blind as a beetle, now he ſeeh y^e light: where-
 as beſore he had no loue to the holy word of God, now his hart is inflamed with zeale and delight in it: whereas beſore his care was of this world, & conſciouſnes did cauſe him greedily to ſeeke vnlawfull gaine, now his mind is bent vpon heauenly things, and after them he ſeeketh: whereas beſore he was full of adulteries, riot, wantonnes, bawty, now his wicked affections are tamed and altered, he much abhorreth ſuch filthines: and whereas beſore he could neuer ceaſe doing euill, he was neuer at eaſe, but when he delighted him ſelfe in ſome vngodlineſſe: now he is a man quite changed, he both much lament and ſorrow that euer he
 was

was so wicked to despise God: all his joy is now to doe good workes, the feare of God is before his eyes: now feeling this wonderfull change in him'selfe, that he is new borne to God, that he is a new creature, he knoweth right well that he is lead by the holy spirit of GOD, and that he hath wrought this new worke in him.

Pa. It seemeth by your talke that such as haue receiued the spirit are so sure that they cannot be deceiued. To what purpose then was Saint Paul so carefull to warne the true Christians to take heede? yea we may see, that there were diuers of them seduced. This is quite contrarie to that certaintie which you doe speake of.

Pro. There is no contrariety in these things: for if any were seduced, and drawne away fro the truth vnto destruction, it is most certaine they were neuer sealed with the spirit, but had some small taste. He laboureth with the other, to haue them grow strong, to bee grounded and rooted in the trueth, not to bee as children, carried away with euery blast of vaine doctrine: for the blessed Apostle Saint Peter describing such false Teachers as you, sheweth 2. Pet. 2. that they shall beguile unstable soules. Such therefore as will not bee seduced, neither by you nor any other heretikes, must abound in knowledge and grace: for so wee are willed. If the wisdom of the holy Ghost be in vs, and hath enlightened vs, the subtiltie of the

A contention betweene a diuell, and the power of darknesse shall not overcome vs: the power of the holy Ghost is greater then the power of Satan, and for this cause we are sure of victorie. If this were not, we could haue but small comfort: we should be but in woe case. It is not your greasie pope which could helpe vs: which himselfe is overcome of the diuell, and obeyeth his will.

Pa. Well, well, for this matter, I say still that your doctrine is new, that ye condemne all our forefathers: and whereas you would seeme to proue that it is the ancient Catholike faith, because ye proue it by the Scriptures, I say you proue nothing: for the Scriptures can proue nothing without the interpretation of the Church, you can not interpret, neither can ye iudge, but the great Shepheard, whose voyce ye should heare, must giue the sense: therefore I say still that ye be heretikes all the packe of yee: and but that I spare ye I could bite ye a little better, I am sorie ye bee so wilfull.

Pro. When ye haue spent all your powder, then ye retire backe againe into your castle, which is so sure as you suppose, that nothing can batter the walles: but when a man doth biew them well, he shall finde them to be but painted clothes. For in very deed ye stand obstinately and frowardly vpon certaine bare affirmations. And when a man hath neuer so strongly confuted and disproued them, yet ye allcadge them still. But let this go, and come
to

to the rest. Ye say ye could, but that ye spare me (or els that ye are muffled) bite me a little better, I feare not your teeth, for I trust your biting will not ranckle, not because they bee not venime, but because I am so well defended, that ye cannot fasten your teeth vpon me. But spare not, powze out all your popson, and doe your worst.

Pa. Yee doe but gibe and mocke at those things which I speake: it is euen according to your profession, yee are deriders of good things and of the true Catholike faith: take heede, it is better for ye to repent, and to turne home againe to the holy Church, which ye haue and doe dishonour. I said that I did spare ye, and it shall appeare now, for I will touch ye a little neerer, and yet but with the trueth: not with all that I might say neither: for it were infinite to rehearse all your abominable waies which ye walke in, and are to bee charged withal. A little shall suffice: I say by your wicked and carnall doctrine, euen your new Gospell, ye teach all loosenes, and licentious libertie to the flesh. As for example, ye denie the merits of good workes, ye teach that men are iustified by faith, without good deeds: ye teach Election, and Predestination, and denie freewill: and so by this meanes, the people are brought to haue no care of good workes but to liue as they lust: for thus it doth follow, if we be iustified by faith alone, what neede we care for good workes? If we bee chosen and predestinate, and haue no freewill left in vs, to

A contention betweene a
chuse or refuse, then let God alone, wee cannot
further nor hinder our selues, what should wee
care, let vs then set cocke a hoope, and take our
pleasure while we be here: this is your sweet do-
ctrine, thus ye teach.

Pro. I neede not maruell to heare ye threa-
ten to bite me: whē ye dare open your mouth
to blasphemie the Lord God, and to barke like
a most filthy and prophane dogge against the
most glorious Gospell of Christ. Which
(howsoeuer ye belie it) doth teach all heauen-
ly puritie, and care of god workes. They
bee conclusions of your owne framing, which
neither wee teach, neither dee they follow of
that doctrine which wē deliuer. The diuell
and the flesh reason thus: God hath chosen
men, they haue no power of themselves, they
cannot deserue or merite by their good deedes,
but are iustified by faith alone in the merits of
Christ, therefore let them care for no well do-
ing, but walke after the carnall desires and
lusts of the flesh: what should they care, they
can neither further nor hinder themselves?
But the holy spirit of God concludeth thus:
God chose vs when wē were his enemies, of
his owne good will, when wē were not able
so much as to thinke a good thought: there-
fore wee are bound to yeld all praise and ho-
nour vnto him. He hath of his infinite loue
giuen vs his deare and onely begotten sonne,
for to redēme vs, and to iustifie vs: therefore
we

We ought to shew our selues louing and kinde
unto him againe, to serue, honour, and obey
him, in all true obedience, and holy conuersa-
tion. What should I stand to recite testimo-
nies of Scripture to proue these conclusions,
and to ouerthrow yours, when as euery poore
man which hath any delight in y^e sacred Bible,
is able for to see them? They bee worse then
brute beasts which haue not learned this out
of the word, that God hath chosen his people,
hath by his free grace redeemed and iustified
them, to the end they may be holy, & zealous of
good workes: although not to merit withall,
which they cannot, yet to glorifie GOD, as
Christ saith: Let your light so shine before me, Matth. 5.
that they may see your good workes, & glorifie
your father which is in heauen. Likewise hee
saith: Herein is my father glorified, that yee
grow and bring forth much fruits. John 15.
We teach with S. Iohn, he that worketh righteousness 1. Iohn 3.
is borne of God, he that committeth sinne is
of the diuell. We teach with Christ, that hee
that committeth sin, is the seruant of sin. John 8.
We teach with Saint Paul, that those which are in Rom. 8.
Christ walke not after the flesh, but after the
spirit. We teach with S. Iames, that that faith James 2.
which is without good workes is dead, & there-
fore cannot iustifie & save a man. It is not faith
but a dead picture and shew of faith, which the
diuels haue. The true faith cannot bee with-
out good workes. So that wee teach a

A contention betweene a necessitie of good woꝝkes: not to merit oꝝ to iustifie, but to shew soꝝth the fruites of our calling.

Pap. Ye say that ye doe not teach libertie to the flesh, nor giue men leaue to liue as they will: nor that your doctrine doth not destroy good deedes: but shall wee giue more credite to your words, or to the successe, and fruites which we see to follow of your doctrine? He that will rightlie trie what your doctrine is, let him looke what fruites it doth bring forth. What better and more sure triall can a man require then this? I trow ye will not refuse to bee tried by this rule. Then let vs come vnto it, your holy doctrine, how commeth it to passe that it doth bring forth so many sowre fruites? Was there euer more sinne committed? VVhat fowle wickednesse is it which doth not flow in your streets? You may compare with the Sodomites, for your gluttonies, wantonnesse, whoredomes, pride, couetousnesse, and such like. VVhat good thing can a man see in your Clergie, which should giue good example to others, and whose pure conuersation should be a paterne for other to follow? How many of them are there which are men voide of all learning and grace? who hauing spent their time lewdly, and consumed their substance, when they cannot tell how to liue, slep into the ministerie, or at the least coueting to liue at ease, and shunning to worke, being scarce fit for the plow, much lesse for the pulpit, yet are admitted by your heauenly Gospell, to be

be masters in Israel. How many wanton fleshly adulterers are there among them? How couetous, how worldly, how ambitious are your learned men? Doe not all men see how they preach and take on, vntill such time as they be loden with liuings, and are got vp as high as they can, and then as though they had wonne the vpshot, they put vp their arrowes into their quiuier, and vnbend their bowes: they neede not any further to trouble themselves? But what neede I speake, when the matter it selfe doth as it were make open proclamation? Your common people, seeing they haue no better examples, are giuen ouer to all kinde of naughtinesse. If ye can proue this to be holefome doctrine, which doth bring forth and allow such things as these, I will be no longer a Catholike.

Pro. If I should answer ye onely with this, that your euill fruits do farre passe ours, although it were most easie to be proued, yet should I make but a slender answer: because that in ouerthrowing you, we should also condemne our selues. For this I must needs confesse with yee, that the doctrine which doth bring forth euill fruites cannot bee good. And a good triall I doe confesse of the doctrine, to be in the good fruits which it doth bring forth. When ye charge vs that all abominable sins do flow in our irrites, we do also with great griefe acknowledge it. And this farre I allow your sayings: but whē ye ascribe these things to our doctrine, as the fruites, which it doth

46 A contention betweene a
necessitie of good workes: not to merit or to
iustifie, but to shew forth the fruites of our
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Pap. Ye say that ye doe not teach libertie to
the flesh, nor giue men leaue to liue as they will:
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whoredomes, pride, couetousnesse, and such like.
VVhat good thing can a man see in your Clergie,
which should giue good example to others, and
whose pure conuersation should be a paterne for
other to follow? How many of them are there
whiche are men voide of all learning and grace?
who hauing spent their time lewdly, and consumed
their substance, when they cannot tell how
to liue, step into the ministerie, or at the least co-
ueting to liue at ease, and shunning to worke, be-
ing scarce fit for the plow, much lesse for the pul-
pit, yet are admitted by your heauenly Gospell, to
be

be masters in Israel. How many wanton fleshly adulterers are there among them? How couetous, how worldly, how ambitious are your learned men? Doe not all men see how they preach and take on, vntill such time as they be loden with liuings, and are got vp as high as they can, and then as though they had wonne the vpsshot, they put vp their arrowes into their quiuier, and vnbend their bowes: they neede not any further to tronble themselves? But what neede I speake, when the matter it selfe doth as it were make open proclamation? Your common people, seeing they haue no better examples, are giuen ouer to all kinde of naughtinesse. If ye can proue this to be hole some doctrine, which doth bring forth and allow such things as these, I will be no longer a Catholike.

Pro. If I should answer ye onely with this, that your euill fruits do farre passe ours, although it were most easie to be proued, yet should I make but a slender answer: because that in ouerthrowing you, we should also condemne our selues. For this I must needs confesse with yee, that the doctrine which doth bring forth euill fruites cannot bee good. And a good triall I doe confesse of the doctrine, to be in the good fruits which it doth bring forth. When ye charge vs that all abominable sins do flow in our strötes, we do also with great griefe acknowledge it. And this farre I allow your sayings: but whē ye ascribe these things to our doctrine, as the fruites, which it doth

A contention betweene a
 bring forth: there I doe disallowe ye, as a blas-
 phemer of God, and his most pure truth. For
 it is not because our doctrine doth allowe,
 much lesse breede such euils, that they bee a-
 mong vs, but because our doctrine which is
 the holy word of God, is of the most men de-
 spised, and not knowne. The Lord by sundry
 of his prophets doth complaine of the Jewes,
 and accuseth them to bee worse then the hea-
 then: was therefore the law and doctrine
 which he had giuen them, to bee blamed? No,
 they refused to walke in his ordinances, and
 so doe the people at this day. The Lord bee
 blessed there are a number (although farre the
 lesse number which lie as scattered coynes in
 a great heape of chaffe) which haue imbra-
 ced the holy doctrine of the Lord, and doe ex-
 presse it in their lines, & do euery day mourne
 for the abominations of Hierusalem: and
 earnestly doe desire that the Lorde would
 purge it. If either our doctrine did allowe
 such abuses, or those which doe sincerely im-
 brace it, walke in them, then your wordes
 which yee vtter might haue some weight in
 them: but seeing it is otherwise, ye remaine
 still with the rest of your companions, a wic-
 ked blasphemer of the holie word of God. As
 for that which ye vtter against our Clergie,
 it maketh nothing at all against vs: vnlesse
 ye could proue that our doctrine doth allowe
 such. But ye may see the contrarie, for our
 Gospell

Gospell doth allow none but learned Teachers, and godly Pastours, which expresse the worde in their conuersation: those which Saint Paul alloweth vnto Timothy and Titus, those doth our religion allow, and none else. 1. Tim. 3.
Titus 1. If any haue preached diligently, and when they are once come to promotion haue giuen ouer, it is plaine, they sought themselves, and not the Lord Iesus: will ye lay the fault of such vngodly men vpon the doctrine. Cease therefore, not to bee a true Catholike, which ye neuer were, but an obstinate blinde heretike, without true vnderstanding.

Pa. Better is a bad cause then none at all. Forsooth the doctrine must not bee blamed, but the men: but I pray ye for your Clergie, why are those things maintained? Are they vnknewne? If not, why are they borne? Answer this, and then ye say somewhat to the purpose.

Pro. When I haue answered it you shall gaine little. For as I may most easily proue that Gods word which is our religion, doth allow no such ministerie, so may I as easily shew, that all this corruption in the ministerie came from you, we may rue the time that euer your corrupt lawes and orders in matters for the Ministerie tooke place in the worlde, because the very Reliques of them are deadly wheresoeuer they remayne, and doe poyson the Church of GOD: the most filthy and cursed abominations

A contention betweene a
 in the liues of the Ministers, and other abuses
 began among you. We haue no cause to boast
 of the goodnesse of your Priests, nor of their
 learning, looke vpon those of them which at
 this day doe remaine in our Church, not as
 standers, but as worse rotten stakes in an
 hedge: the people may here and there, (al-
 though twentie yeares and od haue greatlie
 wasted them) see how graue Diuines & godly
 Prelates were among you. As for the main-
 tenance of such things among vs, I say still
 we desie all such abuses, we allow none other
 ministerie but such as S. Paul describeth. If a-
 ny man doe deseyd an vnlearned ministerie
 which is not able to guide the flocke of Christ,
 or to build by the temple of God: or if any doe
 beare with vice in the ministers, they doe fol-
 low Antichrist, and not S. Paul: they are then
 become enemies of Christ, and fighters toge-
 ther with you against the Gospell, destroyers
 and rooters vp of the Lords vineyard, which
 is to be dressed and kept by expert and skillfull
 labourers. You must learne therefore not to
 slander the most glorious Gospell, nor to lay
 the blame of such things vpon it, but for to
 finde the fault where it is.

Pa. I cannot denie, but that in words ye doe
 seeme for to allow such as Saint Paul willeth they
 should be: but when it commeth to the perfor-
 mance, ye doe vtterly faile: for hauing many lear-
 ned men, ye haue none godly: all of them giuen
 ouer

ouer to some fowle vice or other: as to be ambitious, couetous worldlings, idle bellies, gluttons, proud prelates, vaine boasters, or such like.

Pro. I perceiue your subtil craft well enough: ye describe our learned men by these fowle vices, when ye meane your popish clergie. For from the top of yours euen to the bottome: euen from the triple crowne, vnto the bare footed frier, al these vices, and a great number moze doe abound. The Lord be blessed that in our Church and other Churches of his Gospel, hath raised vp a great number whom he hath prepared and sanctified by his spirit: which doe giue testimonie of their puritie, both before GOD and men: that they seeke not themselues nor the world, but onely to build vp the Church of Christ. As for other which are defiled with any of those crimes which you doe name, I say still, they bee not the workmen by whom God will build his house: they bee rather fit to set vp the kingdom of Antichrist, and although they should take vpon them with neuer so great profession to defend the truth, yet because they profess godlinesse in word, and haue denied the power thereof, God doth not acknowledge them to be on his side: neither will any godly man account them true professors. Titus 1.

Pa. Will ye allow none to be of your side, but such as bee free from those forenamed vices or such like. Alas where is your Church become?

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Pa. Will ye allow none to be of your side, but such as bee free from those forenamed vices or such like. Alas where is your Church become?

where shall a man finde a companie of those rare birds which you speake of? take the people and their teachers together. VVho are they among ye which are not accused in some such crime or other?

Pro. I say still, that because God hath allowed none to bee his redeemed and chosen, but those whom he doth also sanctifie: we also doe allow none, neither of the teachers nor of the people, to bee the true friends of the Gospell, but such as doe yeeld and shew their obedience thereunto, and expresse the doctrine thereof in their conuersation. How small soeuer the number of such seeme vnto your bleared eyes for to bee, they are the true Church of GOD, and more in number farre, then you could wish. I know if all should be guiltie which are accused, then your saying were true: but when it is most euident that the more godly a man is, the more he is subiect to false accusations and slanders: euen as our Saviour himselfe was, and his Apostles, and other most godly which succeeded them: your reason is very weake, when ye say all are accused: for, doth it by and by follow, that all are guiltie?

I confesse that our Church if ye vnderstand the whole assemblie, is full of all wicked vices: but shall Gods word be blamed for that? There are a number among vs which are of your breede, whose euill life is some well enough:

nough : there are a very great nūber of méere worshipping, which doe not greatly esteeme any religion, although they seeme now because of lawes, to allow and fauour our side, yet in their hearts they rather cleaue vnto you : which is euident by this, that they can better away with the friendship and familiaritie of a ranke Papist, then of a zealous godly protestant : they will highly commend the one, and deeply condemne the other. Thus yee shall haue them speake : such a man, indeede I cannot praise him for his religion, I let him alone for that, he shall answer for himselfe, I would he were of a better opinion, but for his behaviour there is not a better man. As for such and such, I cannot tell what to make of them, they are so holy, and so precise, that they haue forgotten all good fellowship. Thus you and your fauourers among vs, agreeing in a carnell and euill conuersation, and filling all the land full of naughtinesse : doe charge the Gospell and holy religion of God, which doth most severely condemne and curse all such abuses. I will not stand in particular reciting of those vices which you Papists do ioyne in, and allow in our carnall protestants, it would be ouer long, a man might make a long booke of that matter alone.

Pa. I confesse there be many which care not what religiō be, so they may liue in wealth & ease: but what are those vices w^{ch} we do ioyne with the?

Ye make a very liberall accusation of great and foule matter, although ye say it would be too long to recite the particulars, to intreate vpon them, yet ye may name them.

Pro. In few words I may name some, if that will pleasure ye: our carnall protestants are conetons greedy worldlings, craftie in their dealings to seeke all aduantages against those with whom they deale, full of vsurie and byberie: and these things are also in you, our carnall Gospellers are very foule mouthed in slaunders, railings, ribaldries, and horrible othes: these things ye make no conscience of. Our carnall protestants are giuen euer to spend their time in gluttonies, dyinkings, vaine pleasures, and vnlawfull exercises: these are your veniall sinnes, and whosoener will not runne with ye to powre out themselves in the same excessse of riot, they are precise soules: moze nice then wise: they do it but of vaine glorie and singularity.

Pa. Ye may bee ashamed to charge vs with such things, seeing our Church hath alwaies vsed so sharp discipline vpon such offenders: you may iustly be charged, because ye let loose the raines vnto all vices: yee giue the flesh the swinge: yee haue no discipline among ye, to make men stand in awe.

Pro. We may be ashamed to speake truth of you: but you must not once blush at the matter when ye blaspheme the glorious Gospel

pell of Christ: and why: onely because ye are past shame: but let your words goe, and come to your matter. You may not in no case bee blamed for such vices, which haue alwayes holden men in awe with sharpe discipline, and corrected the offenders. It is well knowne to al wise me what your discipline was: true it is that ye did hold men wonderfully in awe, but of whom: not of God, but of the Romish prelate. No man durst wagge his finger against him: no man might once finde fault with any of his dirtie inuentions, vnder paine of his extreme and heauie curse. But each man might liue as he lust in all vices against God: onelie he must confesse his sinnes to the priest, and receiue a certaine penance, to fast certaine daies, or to goe on pilgrimage to some Saint: or to haue the Popes pardon for a peece of money, not onely for his sinnes past, but also for those which he should after ward commit. Others when they had committed some horrible sinnes, must whip themselues, and so at it againe. Thus your holy pope, did open the gate to all vncleannes, and therefore in the Scriptures is called the man of sinne.

Pa. This seemeth very strange to me, how penance and correction should open the gate vnto all sin. It seemeth by your words, that men would loue sinne the better, because it should bee punished. I would wish ye to be better aduised in your words, for I could take ye in many such absurdi-

ties: but I am almost ashamed to recite them, they bee so childish trifles, to come from any one of your coate, which professe learning. But let me see how you shut vp the gate against sinne, which inioyne no penance or correction. It is a world to see the vanity of mens minds, which perswade themselues, that they can make men beleue the crow is white: alas your poore Sophistrie is not able to doe this. Yet I perceiue ye haue some grace in ye, for I trow ye blush.

Pro. It would make any man blush I trow, to be taken in such a trip, and so to ouer-shoot himselfe, as I haue done, by affirming that your discipline did open the gate vnto al sinne. For can such sharpe penance, as to fast three daies together with bread and water: or to go bare footed to our Ladie of Walsingame: or for a man to whip himselfe vntill the blood follow: or to giue ten shillings for a pardon, make men loue sinne the better? This geare I trow would scarre them, and make them to haue little lust to sinne. Oh no good sir, this is nothing so sharpe as hell fire: men finde such a swete taste in sinne, that if they may escape so they will not care. The adulterer hath such pleasure in his vncleane lust, that he will to it againe, if he may be perswaded it be but a whipping matter. The drunkard will haue one pot of ale the more, if he may heale the matter againe by drinking a cup of water. The enuious and hatefull man will

will haue one sting at his enemye, if a payre of
old angels will dispatch the matter, and pro-
cure his pardon at the hands of the holy fa-
ther: and so in each sinne. O ye holy hell-
hounds, here is your sharpe discipline, by
which ye giue liberty vnto men to turne back
to vncleannes, euen as a dogge to his vomite.
But while wee reprove your discipline, wee
haue none our selues: and so we doe but play
the Sophisters, which would take vpon them
to proue that the crow is white. Sir, before
I come to our discipline, I say our doctrine is
this, that vnder paine of Gods curse and eter-
nall damnation, men must returne from their
wicked waies, and not returne vnto them a-
gaine: they must giue by themselves wholly
to serue God in all good workes. As for the
discipline of our Church, thus sharpe it is, y^e the
obstinate sinner is to be cut off fro the congre-
gation, & to be deliuered by vnto satan. & not to
be receiued in again, vntil such time as he hath
declared bety apparant tokens of deepe sorrow
& hartly repentance. Let al men iudge whether
this be not to shut vp the gate against sinne.

Pa. Now you may very well be likened vnto
a man that will make great brags of his riches,
when he is nothing worth. A marueilous sharpe
discipline ye speake of: but I pray ye where shal a
mā find it? euē in your Spirituall cour's, for there a
mā if the officer cannot get his fee, shall be cursed
to the diuell, & throwne out of y^e church: yea so se-

uerey that he shall not be receiued in againe, before he come weeping, vntill the teares drop out of his purse. O yee dissolute teachers of libertie, and maintainers of iniquitie, cease your bragging of those things which are not among ye.

Pro. Your blasphemous tongue will neuer cease, vnlesse it be cut out of your head: doe we teach libertie? doe wee maintaine iniquitie? Admit your saying bee true, yet I pray you how slenderly doe you reason, when yee say, that a mā is excommunicated for money, and receiued in againe for money, although they doe not repent: and therefore your Gospell giueth libertie to sinne. Oh good sir, Christ and his Gospell allow no such thing: if men doe offend, doe not you therefore blame the trueth: for there is no equitie nor god dealing in that. What though we haue not the discipline of the Gospell in our Church, here in this land, so whole and sound as it should bee, yet because wee allow it, wee pray for it, wee thirst after it, wee confesse the want thereof: we ought not to be charged as those which defile Gods house, we waite when it shall please God to put into the hearts of our godly gouernours to purge the Church by it.

Pa. You giue the greater colour vnto the matter, because a few among you speake of such a thing: what is that to the purpose? the whole discipline of your Church, which all those which are your Church doe acknowledge, is established
among

among ye, there is no want confessed.

Pro. No man is to regarde what a few or many doe speake, but what God doth speake by his word. Whereas ye affirme that our Church doth acknowledge no want, I say our Church doth acknowledge a want: for who are the Church, or of the Church, but such as doe embrace the whole word of GOD: But least ye should still goe forward after your former maner, and say that a few doe this, & not the state of our Church: looke in the booke of our Common Prayer, and there ye shall finde that the grane & godly fathers of our Church, when they did refozme it from Poperie, setting downe the curses out of Moses, which are to be denounced at a certaine time in the yere: they doe withall set downe and declare their meaning, namely, that this should bee for a time in stead of that discipline, which they can not onely confesse to bee wanting, but also greatly to be desired: as they wished for it.

Pa. I cannot tell what the fathers of your Church doe set downe there, neither doe I minde to looke. VVhen ye haue said all that yee can, yee shall be driuen to confesse that there is all loosenes and libertie vnto the flesh among ye. Ye haue feasting and gluttonie, in stead of fasting. O our good forefathers, how much are ye vnlike them? they did oftentimes fast and punish their bodies, and goe in sackcloth: these new Gospellers haue found a more easie way, they can doe all contrary

and yet goe to heauen neuerthelesse. Our fathers liued in great straightnes, and these walke at libertie: which of these shall we like best? Shall we forsake them and allow of these? No, Christ telleth vs, The way is straight which leadeth vnto heauen. If ever any walked in that way, they were our forefathers, which punished themselves, and liued so deuoutly.

Pro. If there bee loosenes and libertie among vs, it is by them which obey not the Gospell, which calleth them from all sinfull lusts of the flesh, vnto the obedience of Gods holy wil. The right fast which the Scripture doth commend is in estimation among vs: we doe not onely write and speake of it, but also haue and are ready for to practise it, both publicly and privately. That which you brag of is not the true fast: for although a man cram his bellie neuer so full of fish, so that hee abstaine frō flesh, you call it a fast. Sweet wines and daintie iunkets are allowed in your fast. Moreover ye fast, when ye doe it in the most straight maner, and pine your selues, to a most wicked and abominable end: for ye doe it as a worke which is meritorious, ye seeke remission of your sinnes by it: and so ye denie the redemption by the merits of Christ only: which is so cursed & blasphemous a thing, that it doth turne al your fastings and prayers into sinne. Your fasting is such as God did reprove in the Iewes, by his prophets: and such as the blind Pharisee

Pharisee boasted of, saying: I fast twice in the week. Doubtles if the abstaining from meate could make a man holy, the Pharisees should haue been exceeding holy men, and the ancient Jewes against whom the Lord complained, should haue bin commended: but they like hypocrites fasted from bodily sustenance, and filled themselues with all spiritual wickednes: euen such are you, O ye detestable hypocrites, although ye goe sometimes with emptie bellies, yet your soules are as full of sin as euer they can hold. We haue iust cause to cry out against ye for seducing so many of our forefathers, and making them beleue that the very broad way to hell, was the narrow & straight way which leadeth vnto heauen. You blind Pharisees, answer, is that the straight way vnto life, which the starkest hypocrite of all, & the most vngodly men can obserue and walke in as well as other? Is that the narrow gate, which the couetous, the malicious, the adulterous and vnjust man, can passe in at as well as other? Tell me this, can there not be a lecherous heart, and a malicious minde in a bodie couered with sackcloth? Cannot a wicked hypocrite punish his body, pine and whip himselfe, and yet his sinfull soule within neuer a whit reformed? This then is not the straight way, but the straight way is that which Christ and his Apostles doe teach, which none can finde nor walke in, but the true faithfull

Luke 18.

man : namely, to denie himselfe, to kil and crucifie all sinfull lusts and concupiscences in the heart : to seeke out the will of God, and in all things to obey it. This is the narrow way which all those are to seeke after if they will be saued : all our godly forefathers haue walked in this way, and sought thus to please God : they knew that the kingdome of heauē could not bee purchased by any such outward trifles as you deuised : but that such as will enter in there must bee new bozne. No man therefore neede to feare when he walketh in this straight way which we publish by the doctrine of the Gospell : because he doth not forsake our forefathers, vlesse it be such as haue forsaken the trueth, being seduced by Antichrist.

Pa. VVhat is it which you cannot do, that can so easily proue all the holy deuotion of such as liue a straight life to bee but hypocrisie : but say what ye will, ye shall neuer be able to proue, that such things are trifles, I know well enough that your sect make small account of all religious obseruations : let them beleue ye that will, is it possible that God should refuse those men, which of a good meaning and deuotion are so carefull to please him ? which are content to take so great paines to serue him, and are so humble minded, as to refuse nothing by which they may abase themselves, to please him. O that you heretikes did but a little know how deuoute the minde of the Catholike

tholike is : ye would euen bee ashamed that euer ye were so foolish to separate your selues from so holy a companie. But alas the world hath blinded your eyes, and the diuell hath bewitched ye so far, that ye care not for any goodnes.

Pro. All faithfull Christians doe knowe well enough the blinde deuotion of you Papists : and are so farre from being ashamed to separate themselves from yee, that they giue immortall thanks and praise to God, that he hath opened their eyes to see the light, and to auoide that strong delusion which you are deluded withall, what good meaning and deuotion so euer yee pretend, what paines so euer ye take, how humble so euer ye seeme to be: yet God will refuse to acknowledge ye for his seruants, because ye refuse his ordinances, and deuise toyes of your owne, which ye thrust vpon him, and as it were force him to accept them. If ye did meane well, ye would doe better : your deuotion is diuellish obstinacie : your meekenes is haughtinesse, in despising God. You haue forgottē what the Lord saith: In vaine doe they worship me, teaching for doctrines the precepts of men.

Esa. 29.
Matth. 23.

Pa. Where learne you to giue such rayling sentence against the deuotion of holy men, and to iudge? Ye boast of the Gospell, ye haue nothing els in your mouth : and yet the Gospell willethe ye not for to iudge. This doth declare what spirit ye are led with.

Pro. If your Romish rowte were holy deuoute men, then no doubt wee should be found to giue rayling sentence : and if the holy scriptures did not warrant vs so to speake of those which are open enemies to GOD, then wee might iustly be blamed : or if wee should enter so far as to iudge of the secrets of mens harts, & not where the word of God doth pronounce the iudgement, then were wee to be condemned : but seeing the word doth teach y^e which we utter, wee neither giue rayling sentence, neither doe wee iudge, otherwise then to pronounce out of Gods trueth, what is holy, and what is wicked and abominable.

Pa. Proue those things which you haue said out of the word, as that good intents are not pleasing to God : that when men are deuout and take paines to serue God, it is diuelish : and other such like, and I wil be your bondman while I liue.

Pro. God intents doe please God : God doth require that men should be deuoute, and take paines to serue him : and vnlesse these things bee in them they are not his seruants. But yours are no good intents but phantasies of your owne braine : for they procede not of faith, because they bee not ordered by Gods word, but against the word : and whatsoeuer is not of faith is sinne. Your worship being not framed after the will of God, but proceeding from your owne liking, is no more but blinde deuotion, when ye haue taken all the paines

paines ye can, and haue wearied your selues,
 this shall bee your reward: **Who** required Esay 1.
 these things at your hands? **Who** did set ye a
 worke, and appoynt ye this seruice? As con-
 cerning such kinde of worship as yours, the
 Apostle doth call it will-worship: for when
 he hath spoken of commandments and doc-
 trines of men, he addeth thus: **Which things** Colos. 2.
 haue a shew of wisdom, in voluntarie wor-
 ship, and humblenesse of minde, and not spa-
 ring the bodie: which things are of no estima-
 tion, seeing they pertaine to the filling of the
 flesh. This place of Saint Paul well obser-
 ued, doth fully and cleerely without any expo-
 sition quite ouerthrow all your Popish reli-
 gion. For he sheweth, that before **GOD** all
 such trash is of no estimation. Againe, his
 description doth so fitly paynt out Poperie,
 and that which you bragge of, as nothing can
 bee more apt. Marke well euery branch and
 member of his words, and ye will confesse the
 same. He demaundeth of the Colossians, how
 it cometh to passe, that if they be dead with
 Christ from the rudiments of the world, that
 they bee burdened with traditions: as touch Colos. 2.
 not, taste not, &c. **Which things** perish in their
 vse: and therefore this conclusion is to be
 drawne out, that the eternall and spirituall
 kingdome of **GOD**, doth not consist in such
 things. For how should the kingdome of God
 consist in those things which perish?

Pa. Ye would make somewhat of nothing: that place of S. Paul is not against vs. If yee haue none other, ye cannot ouerthrow our religion.

Pro. We doe interrupt me in the midst of my matter, onely to cauill, because ye are loth to haue this place of scripture touched, seeing it doth so fully open and display your wardes. Because ye say it maketh not against ye, and would faine passe from it, I will leade ye to it by the eares. Doth not your religion stand in outward things which perish in their vse: Are not your traditions the commandements and doctrines of men: Let all the world iudge of that. And Saint Paul doth make that a sufficient reason to ouerthrow any thing whatsoever, in the seruice of God. If it bee of man, the holy Ghost would haue vs make no further inquisition, but to take it for dung, and draugh, how goodly soeuer it seeme and glister as gold. Doth not the Lord also say: In vaine doe they worship me, teaching for doctrines the precepts of men: Well, to goe forward, these deuises of yours are marueilously well liked, and the people of the world, are made very deuoute towards God by them: indeede the people of the world doe like well such religion, and it carrieth them to a kinde of deuotion, & to esteeme such matters to haue great wisdom in them. Therefore the Apostle doth say, that those inuentions of men haue a shew of wisdom: and the people vse to say,

Esay 29.
Matth. 15.

I warrant ye our fathers which deuised these things, were wise men. But marke well the causes which the Lord doth set downe, why these things seeme to haue such wisdome, and why they be so well liked of. The first cause is, that it is a voluntary religion: a religion which being framed by the corrupt will and braine of men, is very well pleasing to the deuilers: and doth also fit other men, whose will and braine is as corrupt as theirs. For as that which proceedeth from the will of God, is contrary to the wisdome of flesh, and therefore misliked and condemned of folly: so that which commeth out of mans will, is agreeable to man: and therefore approued and commended as the onely wisdome. Thus may we see (when the Apostle saith, such things haue a shew of wisdome in voluntary religion) how it commeth to passe, that the worship which is set by the policie and inuention of men, is better accepted of, then that which proceedeth from the will of God.

Pa. Ye haue enough of that place, vnlesse ye would expound it more truly: there are manie scriptures which make for your purpose, if ye may haue this scope, to take them as ye lust. Leauē off your vaine heape of words, with which ye goe about to bleare mens eyes, and to draw and wrest the Scriptures to your owne sense. It were much better for ye to meddle lesse.

Pro. All men may easily see, that this place

of Scripture doth bite ye to the bone: no mar-
 uelle therefore though ye haue enough of it,
 for lesse would better content ye. There are
 many Scriptures indeede which make for our
 purpose, without any wresting at all. Euen
 as this o. e place of Saint Paul which we be in
 hande with, needeth no wresting to make it
 speake against you, when as euery blind man
 which cannot see, may yet by groping, fee-
 le the waight of it against ye. But let your foo-
 lish words passe which deserue no answer,
 and come again to the matter The next cause
 why such draugh as yours, being but the foo-
 lish and doltish dreames of men, hath such a
 shew of wisdom: and that is the humblenes
 of minde which appeareth in such holy hypo-
 crites as worship God after their own fanta-
 sie. They doe so abase themselves, and are as
 meeke and lowly as can be. What can a man
 deuise to be more humble then a deuout Papist?
 he will doe any thing: he is content to bowe
 downe and to licke vp the dust at the feete of a
 stock or a stone: he doth so abase himselfe that
 he is content to worship rotten bones: yea
 whatsoeuer the holy father of Rome will lay
 vpon him, he is readie to beare, his minde is so
 humble. But this is not humilitie, O ye blind
 a Ies, but pride and haughtinesse of spirit euen
 against God, against whom ye presume, and
 take vpon ye to bee wiser then he, because ye
 refuse the worship which he hath prescribed,
 and

and thinke ye can frame a better of your owne. This is the humilitie of you Papists, in those good intents, and deuotion which ye bragge so much of: ye are like sturdie Rogues, whom a man would take by their patched cloakes to be gentle and lowly: when as indeede they be exceeding proude and rebellious against all good lawes. The third & last reason which S. Paul setteth downe, why there is such a shew of wisdom in corrupt religio, is in this clause when he saith, Not sparing the bodie: for loke how men which are proude men are moued with a shew of humilitie: so also, although they walke after the flesh, and the flesh raigeth in them: yet they like of mortification, after a sort, a shew whereof doth appeare in the outward punishing of the flesh, which because they are able to attaine vnto, they take it to goe for good payment: and when they haue pined themselues with hunger for a while; whipped themselues, or gone barefooted, and bare legged, they suppose they haue mortified the flesh. Alas poore wretches, how humble they bee not to spare their bodies, to take such paines to serue GOD, and yet neuer the better. For when their skinn is torne, their heart is whole within still, and as full of all uncleannesse as it was before. These are the things which ye boast of, and y^e Apostle saith: When be of no price, because they pertaine but to the filling of the flesh. The Diuell hath

Colos. i.

A contention betweene a bewitched men after this sort, to leade them from the sight of the true mortification of the flesh, through the spirit vnto outward things of no value. Thus we may vnderstand, that all your goodly shew which yee make, is nothing worth: all your religion is but superstition: they do but lose their labour which traueell in it, and are so farre off from pleasing God, that he doth accurse and abhorre their doings.

Pa. A man may see what trim shifts you heretikes can make: but for my part I am not moued one iot thereby to like of your religion. For it cannot be good, when there are so many sects among yee, which it doth hatch and bring forth. For your Gospell doth come into no place, but by and by vp starts one and he doth maintaine this heresie; another he doth maintaine that heresie, and there is such snatching, as if a man should shake out a bagge full of errors, and euery one catcheth that which doth like him best: for such effect doth follow of your preaching in all places. If it were of GOD, would this come to passe? Can errors arise of true doctrine? No, this were enough to warne all wise men to take heed of ye, and to flie farre from ye, although there were no more. In our religion we are all of one minde, and agree together: and therefore ours is the trueth. All that will be saued, must come and agree with vs.

Pro. Nothing can moue you to bee of our religion:

religion: and why? Because it cannot be good.
Say, because it cannot haue your allowance
to be good: for the holy word of God is so per-
fectly good, (which is our whole religion) that
all the popson which such benemous beasts
as you are able for to vomite by, is not of force
to infect it. But I doe ye wrong, for you shew
a great reason why it cannot be good. Well, I
will answere it. The reason which ye vse here
against vs, is that bolt which ye haue taught
euery soole to shote: but a very course ar-
mour will defend a man from it: it giueth but
a bumpe, and neuer doth pearce, but rebound
backe againe. Neuerthelesse, because among
you it is esteemed as a sharpe arrow, and prin-
cipall weapon, I will take somewhat the
more paines, not onely to blesw it my selfe,
but also to let others see the power thereof.
Trueth it is, that whatsoever is of God, or
whatsoever is good, cannot bring forth that
which is euill: no more then darknesse can
bring forth light, or heate can cause colde: for
how can any thing breede that which is of a
quite contrary nature to it selfe. But say you,
Wheresoever your Gospell commeth, there
follow sundrie sects and heresies: one main-
taineth this, and another that, with sundry di-
uisions. Therfore your Gospell is not of God,
it is not the trueth. Before ye make this con-
clusion strong and sure, ye must proue, that as
all sorts of errors do spring where the Gos-

Matth. 10.

pell is preached, which is so indeede, that in like maner the Gospell is the cause of them and doth breede them, which ye shall neuer be able to doe. For as Christ and his Gospell bring peace, and yet he saith he came not to send peace, but a sword, and to set the father against the sonne, and the mother against the daughter: and there shall be five in one house, two against three, and three against two: euen so the Gospell is the trueth, and setteth forth the doctrine of vnitie, and yet wheresoeuer it commeth all kinde of errors spring vp. Now every wise man will confesse that Christ is the authoꝝ of peace, and the strife that ariseth betwene men is not to be imputed to his doctrine, but to the diuell, and his seruants which warre and fight against vs, because they hate it, and seeke to banish it. The same diuell is the cause of heresies, for to discredite the word of God: wheresoeuer it is taught he setteth vp his schoole also, and will haue his schollers goe vnder the name of the Gospell. For this is one of the readiest waies that can be to bring the word of God into contempt, and to make men afraide of it. See, say they, how many heresies these men fall into, which meddle with the Scriptures: were it not much better that there were no such preaching?

Pa. Doe ye then allow of strife, and errors, that ye will needes haue them to be companions of your Gospell?

Pro. 31

Pro. If ye can gather that we allow of the
 diuell and his ministers, ye may also affirme
 that we allow of these, for we ascribe all these
 to them. They bee no companions of our
 Gospell, vntlesse yee take it in this sense, that
 they alway accompanie the same, as bitter e-
 nemies to ouerthrow and destroy it. The
 holie Scriptures doe testifie, that there shall
 bee false Prophets, false Teachers, and Anti-
 christes in the Church to seduce the people.
 And the experience of all times doth shew the
 same. For were not the false Apostles in all
 places set against Saint Paul, and the other
 Apostles? Doe not the bookes and writings
 of ancient fathers shortly after the Apostles
 shew what foule monsters rose vp in the
 Church, and what horrible errors did bere
 the peace thereof? Were not y right Catholike
 fathers within short time after the Apostles
 of Christ merueilously troubled with here-
 sikes, and had as it were their hands full in
 confuting them? Doe not their bookes re-
 maine vnto this day in which they doe con-
 fute them? I wonder greatly how you Pa-
 pists should bee so shamelesse beasts, as not
 to denie that the Gospell in those former
 dayes had so manie and so foule errors
 springing vp with it, and yet not to bee bla-
 med: and now so wickedly to blaspheme it,
 when yee see the same thing come to passe:
 yee might rather beloeue that it is the truth,

2. Pet. 2.

1. Iohn 2.

Phil. 3.

2. Cor. 10.

because ye see the same successe now which it had of old, and how the diuell doth sweate to quench and ouerthrow it. Tell me this **O** ye hounds of hell: did the Gospell hatch or breed the abominable errors of Ebion, Cerinthus, Saturninus, Carpocrates, Basilides, and such like? Did the Gospell bring forth the diuelish opinions of Arrius, Manicheus, & of others which sprang vp with it? If ye shame to say it did: why then should ye not now be as much ashamed to charge it with the errors of the Anabaptists, Libertines, and the Family of Loue, and other, which are the warriors of the diuell as well as you, to fight against the truth? As for this that ye say, You did all agree, and were of one minde: It is very true in this, to resist God and his Gospell, but otherwise it is false: for ye haue a multitude of sects and sundrie orders amongst ye, which could not one away with the other. Your whole church of Rome is but a schisme, and an Apostasie from the Gospell, and Church of God: and yet among your selues deuided into a great number of sects and schismes. For as among the Corinthians, I hold of Paul saith one, I hold of Apollo, saith another, the third of Cephas: So among you, I am of Benedictus order, I am of Francis, I am of Augustine, and a rablement besides, both of Monks and Friers, and other such vermine. These agreed all in this, that they acknowledged the Pope, and had their

confir.

confirmation from him, as from the fountaine and maine head, which sent forth riuers and streames euery way: for he was the head, not of vnitie, but of all schismes. The head indeed of vnitie, as they held all of him, but of diuision, that euery one put holinesse in his order, and sought saluation thereby. There is but one God, one faith, one baptisme, one Lord Iesus Christ: and therefore but one way to life eternall, how many soeuer you haue invented: which indeede are but crooked paths that leade to hell. I let passe your dissention in those paynts which among you should bee of the most waightie things. Ephes. 4.

Pa. I could shew many horrible things against ye, but I see well it is to no purpose: a man were euen as good hold his tongue, he shall haue answer at your hands, with so many slim flammes, and toyes. I will leaue ye as I found ye, seeing I can doe you no good: it is but a folly for a man to powre water vpon a stone, to make it soft.

Pro. I doubt not but that you and your fellows haue so wel profited in the schoule of the father of lyes, in which ye haue been trained vp, that yee are able to vtter many horrible things against vs, eue as true, as those which ye haue vttered alreadie. Therefore in very deede yee were better a great deale to holde your tongue, then so shamefully to abuse it in blaspheming the glorious Gospell of GOD. The answers which I doe giue, are such slim

A contention betweene a
flammes as the word of God doth expresse. I
thanke God hee hath so opened mine eyes to
see his trueth, that euen the most craftie iug-
ling of Papists cannot bring mee into any
mammering: a man ought to stand fast and
to be rooted in the doctrine of the Lord, that is
no hardnes, as you esteeme it, neither is yours
the water of life, which yee would powre vp-
on me, but filthie stinking mud, which ye haue
drawne out of the puddle of Poperie. Ye of-
fer mee drinke, but not wholesome wine, but
dregs, which ye bring in the golden cup of the
whore of Babylon. Your cup doth entice ma-
ny a simple soule to drinke: for they doe not
suspect that such deadly poyson should be offe-
red in so goodly a cup. I beseech God to giue
men the wisdom to looke what is in it befoze
they drinke.

Pa. What meane ye by this goodly Allegory?
what is that golden cuppe which ye speake of, in
which ye say we offer ye poyson, and deceiue the
simple soules with the gaines of the cup? Can ye
tell your owne meaning? Doe ye not speake that
which ye doe not vnderstand your selfe in?

Pro. Saint Iohn in the Reuelation doth
vse this allegory, which you so like a dog scoffe
at. He painteth out the whore of Babylon,
with a golden cup in her hand full of abomina-
tions: with this she hath made drunken those
that dwell vpon y^e earth. For as I said befoze,
who would suspect that so goodly a cup should
be

be full of popson: But what is this golde cup say you, in which wee offer popson: This is your golden cup, the name of the Catholike Church, which ye brag of: and the name of the forefathers: this is a golden cup: how can a simple man once suspect any euill to be in this cup? Doubtlesse it is onely your cup which deceiueth so many, & allureth them to drinke, and to sucke out euen the dregs of your abominations. For ye crie Catholikes, Catholikes, the Catholike Church, the forefathers: and in this ye bring in al your trumperie, and purchase credit vnto it, because the Catholike Church is very honourable, and true, which name you pretend: the ancient fathers of the Catholike Church are very reuerend, whom you falsly challenge to be of your side. Wherefore I say still it is wisdom to looke what is in your cup, and not to be hasty to drinke.

Pa. I tolde ye euen now that although I might say much, yet because I see it is to little purpose, that I will giue ye ouer.

Pro. I must not giue you ouer: for as you haue vttered your slanders against the Gospell of Christ, so you must giue me leaue to lay open some of those abominations which you are iustly to be charged withall.

Pa. It is no matter what ye say, I doubt not but that I shall be able to defend our holy Mother from all your spitefull accusations. Say the worst ye can.

Pro. When I haue said the worst that I can, I shall yet come short of the matter. For what tongue is able to expresse the full wickednesse of Babylon, the mother of whores, domes and abominations: which did in pride lift vp her selfe against God, and his trueth: and made all nations drunken with the wine of her fornication.

Pa. I tell ye this is but to raile and slander, vnlesse ye be able to make prooue of that which ye say: but I looke for no such thing at your hands: for your sect is wont to accuse deeply, and to proue slenderly.

Pro. I mind to say nothing but that which I will proue, and that more strongly then will be to your liking. Your dealing is manifest to all men: and your euill meaning may sone be espied, vnlesse men will be wilfully blind. Are ye not like vnto whores and theeues, & other malefactors, which put out the light and seeke darknesse to couer them, that they may not be scene, when they commit euill. What is your purpose when ye remoue the word of GOD from the sight of the people, and doe as it were bury it in a strange tongue: Is it not the light to guide our steps: Is it not the sworde of our soules: What is your intent, that ye would not haue the people know it:

Pa. I see there is nothing so honestly done, but euill men will suspect it, as you compare our doings with whores and theeues, because wee allow

not

not the people to reade the scriptures in a knowne tongue. But I answer, that yee may keepe your comparison to your selfe: for our wise ancestors did not take the scriptures from the lay people, of any euill intent: but because the common people did abuse them, and gather errors out of them. It is a very dangerous thing for vnlearned men to meddle with or to reade the scriptures: they bee darke, and hard to be vnderstood, euery man can not gather the true sense of them. You are fooles, and therefore ye are not able to iudge of the wisdom of the fathers in our Church: you take that to be amisse, which is done most excellently.

Pro. We are ouer suspicious, for your intent is good: your honestie is such, that ye may be trusted in the darke: ye are shamefull honest men indeede. We are but fooles, and not able to discern with what wisdom such things are done. Surely wee can no skill of that wisdom, when men take vpon them to be wiser then GOD. But let vs see the wisdom and good meaning in this thing. This it is, the common people will abuse the Scriptures, and gather errors out of them, and therefore a dangerous case for thē to meddle therewith: the Scriptures are darke, they bee not able to gather the sense. I know this is a great deepe point of wisdom, among those which saue the things of men, and not the things of God. But trie it and it shall appeare to be extreme follie, and those which ap-
Math. 16.

proue thereof are very doltish asses : although
 for worldly wit they haue deepe heads, and
 excell a number of other men. For loke how
 a cunning artificer, when he steppeth out of
 his owne shop, and medleth with a science be-
 yond his reach, is no body : euen so the wise-
 dome of the world when it will be so busie, as
 to controule the wisdom of God, disgraceth
 her selfe. God is here checked for giuing such
 a word, it is better to remoue it away : er-
 rors, errors, doe spring by it. It is hard to bee
 vnderstood: God might haue dealt more plain-
 ly. O ye blasphemous wretches : what will
 ye charge God and his holie word withall :
 hath he in such wise declared his blessed will
 to men, that it were better they were without
 it : Haue the sacred Scriptures so little profit
 in them, that they bee better vnknowne then
 knowne : Moreouer see how ye reason : men
 doe abuse the Scriptures, and gather errors
 of them, therefore they are to bee remoued.
 This reason is the like, men abuse meate and
 drinke, and become drunkards and gluttons :
 therefore it were good to make a law to de-
 barre them those things. The bodie cannot
 liue without meate and drinke : the soule can
 not be saued without the word. Some doe a-
 buse meate and drinke, shall therefore all bee
 debarred : Some doe peruert the worde to
 their destruction, shall all other therefore bee
 depriued, and want the most necessarie vse
 thereof.

thereof? No, this is but a craft which y^e vse to make men afraid to search the Scriptures, least they should espie you: for there euerie man may easily learne to iudge of your dealings. You know well enough, y^e when the people come to know the will of God (which you are loth they should) then they little esteeme your will. Ignorance is the strongest pillar of your religion, and as you terme it, the mother of deuotion. For so some as men haue a litle knowledge of God, their zeale towards you is quenched: when they see once the true treasure, they will no more of your trash. In deed I cannot blame ye, that ye labour to put out the light, and to hold men still in darknes, because the light will vncouer your shame.

Pa. VVhen should wee come to an end, if I should answere all your words? You confesse that some do abuse the word, & gather errors out of it: I suppose then, that euery wise man will grant, it were better for these that the Scriptures were taken from them. And who can tell which they be, vntill it bee too late? VVere it not better to worke the surer way, so that no one may fall into that danger. You care not as it seemeth for the losse of a few soules: but the price of the soule is so great that ye should be carefull, if it were but for one. Moreouer, we do not remoue the word away, but from those which are vnmeet to deale with it: we doe not say it were better vnkowne the knowne: but to such as will abuse their know-

ledge. In good sooth me thinketh ye ouershoote your selfe greatly, very reason doth leade a man to see that it is not a seemely nor fit thing for Tom carter, when he hath laid downe his whip, to take vp the bible. Let him meddle with that which he can skill of, and leaue the Scriptures to such as haue learning to iudge of them.

Pro. I would be very loth to keepe ye company, vntill ye should answer all my words: the time will bee so long that if ye should fast vntill ye had done, the Pope neede not inioyne ye any further penance. A very clarklike reason ye make out of that which I grant: some doe abuse the Scriptures, if a man could tell which they were, then it should suffice to take them from those: but because it cannot bee knowne, vntill it bee too late: it is better to worke the surer way: that is to take them from all, and so ye shall bee sure no one shall gather errors out of them. This reason is amplified, by the price of the soule, where also ye charge vs not to care for the losse of a few soules. This is a great reason, I pray ye, if a man might aske, what did it cost ye?

Pa. This is a pretie conueiance, when ye are not able to answer, then ye finde a way to make your self merie, ye aske what it cost me, ye should first aske where I bought it.

Pro. Nay, I know the chiefe market of such wares is at Louaine, I neede not aske where ye bought it. But I am sure ye bought
it

it too deare, although it cost ye nothing, because it was not worth the taking vp. But ye say I cannot answer ye: Yes that I can: I say ye are like to a great wise man, who hauing one sheepe dead of the rot, by seeding in his pasture, doth knocke all the rest downe and destroyeth them, casting them away least some one moze should be infected. For because some doe peruert the Scriptures to their own destruction: and because the Gospell is the 2. Cor. 3. saueur of death vnto death, in some, therefore you will cast away all the rest with them. For what other thing doe ye, when ye take from them the food of life, and all the armour wherewith they should defend themselves against the spiritual enemye. Your reason were somewhat worth, if men could bee saued without the knowledge of Gods word: but because they cannot, therefore ye may put it vp againe, vntill it bee better growne. For your other words, God gaue the Scriptures for all his people to reade and learne, and therefore ye are murderers of soules, and arrant thieves when ye depriue the people of God of the waters of life, and in stead thereof giue them the stinking waters of your owne inuentions. And howsoeuer it pleaseth you to esteeme of the common people (whom ye doe in disdain set forth by Tom Carter) and thinke it no reason to lay downe the whip, and to take vp the Bible: yet you must know they are the

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Pa. This is a pretie conueiance, when ye are not able to answer, then ye finde a way to make your self merie, ye aske what it cost me, ye should first aske where I bought it.

Pro. Nay, I know the chiefe market of such wares is at Louaine, I neede not aske where ye bought it. But I am sure ye bought

it too deare, although it cost ye nothing, because it was not worth the taking vp. But ye say I cannot answer ye: Yes that I can: I say ye are like to a great wise man, who hauing one sheepe dead of the rot, by seeding in his pasture, doth knocke all the rest downe and destroyeth them, casting them away least some one moze should be infected. For because some doe peruert the Scriptures to their own destruction: and because the Gospell is the sauiour of death vnto death, in some, therefore you will cast away all the rest with them. For what other thing doe ye, when ye take from them the food of life, and all the armour wherewith they should defend themselves against the spiritual enemy. Your reason were somewhat worth, if men could bee saued without the knowledge of Gods word: but because they cannot, therefore ye may put it by againe, untill it bee better growne. For your other words, God gaue the Scriptures for all his people to reade and learne, and therefore ye are murderers of soules, and arrant thieves when ye deppriue the people of God of the waters of life, and in stead thereof giue them the stinking waters of your owne inuentions. And howsoever it pleaseth you to esteeme of the common people (whom ye doe in disdain set forth by Tom Carter) and thinke it no reason to lay downe the whip, and to take vp the Bible: yet you must know they are the

2. Cor. 3.

people of **GOD**, redeemed by the blood of his sonne, vnto whom the Gospell doth belong, and they haue as great interest and full right in it as any other: **GOD** hath promised to teach it them, and also doth teach it them. You are like the Scribes and Pharisees, which condemned those which followed Christ, because they were of the common people: Doe any of the Princes (say they) or of the Pharisees beleue in him? But this multitude which know not the law is accursed. Those proude Prelates thought the people had no vnderstanding of Gods word, when they vnderstood it better then they: euen so it shall be found, that many a poore plowman hath more right and sincere knowledge of Gods word, then all your horned Bishops and great Rabbines.

Iohn 7.

Pa. Truly I cannot but maruile to heare ye: cannot the people bee saued without the Scriptures bee in their hands? Can they not doe well without the knowledge of Gods word? Is it not enough for them to beleue in Christ, and to liue vprightly? Must they needs meddle with y^e which is so far about their reach? See I pray ye, what case you set the people in: ye shut thē out from saluation, when ye teach that they cannot bee saued without the knowledge of Gods word. For they be not able to know the word. Let the best instructed of your common people come for to defend their faith, will they be able to answer such reasons, as some can bring against thē? if not, how do they

they know they hold the trueth? that which they cannot reach vnto, to perceiue may be the trueth for ought that they know. Therefore I say still, that the holy Mother hath done wel and wisely to take the Scriptures out of the hands of lay men. You must proue that the common people are commanded to reade and studie the Scriptures: which ye shall neuer be able for to doe.

Pro. No man can bee saued without faith: faith cannot be without the word: for S. Paul saith, Faith doth come by hearing, & hearing by the word. How should a mā belēue, before he doth know what to belēue? God doth giue testimony of his sonne, he that belēueth that testimony, he doth seale y^e God is true. He that wil belēue, must know what and how to belēue: & therefore of necessity, that he haue the knowledge of y^e word of God. This doth proue how foolish you are, whē ye aske if it be not enough for them to belēue in Christ, & to liue by right: as no wise mā doth doubt but that this is enough: so there is no soe almost, but a man may make him see, y^e this can in no wise be without the knowledge of the word. Is it not the word which conuerteth y^e soule? Is it not the word which lightneth the eyes, and giueth wisdom to the simple? Is it not y^e word which doth purifie? Is not y^e word the light to guide our steps: do not they which are of God heare the word of God? Is it not said, Blessed are they which heare y^e word of God, & keep it:

Rom. 10.

Iohn 3.

Psal. 19.

Iohn 15.

Iohn 8.

Psal. i.

Is not the man pronounced blessed, which doth meditate in the law of the Lord day and night? O yee miserable wretches, what whores faces haue you put on, that are not ashamed to speake directly contrary vnto God. Is it not aboue their reach to belæue and to obey God: and yet is it aboue their reach to know what to belæue, and what is the will and pleasure of God, which they are to obey? Can subiects obey their Prince and not know the lawes? O, doe Princes make lawes, and then keepe them secret? If not, wherefore should y^e lawes of the king of kings be secrets? Can any seruant doe the will of his master, and not know what it is? But you haue another stout argument to proue that the scriptures are aboue the reach of the vnlearned, and therefore he is not to meddle with them: he can neuer come to any certaintie of knowledge by them: so; let some man of great learning come and reason with him, and he may make sundry reasons which the other cannot answer: which you take to be a plaine proue that his knowledge is not certaine, but such as he may be dyuyn from. Alas what stuffe here is to reason withall against the truth: such a cauiller as you may meete with some simple plaine man rising vpon his horse, which he doth perfectly know to be his owne, and make such Sophisticall reasons to proue the horse not to be his, or not to be an horse, but a dog,

dog, that the simple man cannot answer: yet neuerthelesse, because he is sure it is a horse, and his owne, & not a dog, the other may make many reasons which he vnderstandeth not how to auoide: notwithstanding, they cannot once bring him in doubt, or to goe from that which he knoweth. Euen so al the subtil cauations of the diuel and his ministers, when they come against the faith and knowledge of a godlie simple man, which is grounded in the word of God, cannot once moue him: the deepe fetches and subtilties may make him muse, but yet because he doth certainly know the trueth, he doth not giue ouer that: he hath felt the power of the word of God in himselfe, and therefore is out of doubt: it hath done that in him which cannot be wrought but by God. Unstable soules may be beguiled: for they haue not felt the power of godlines. We would haue mee proue that God commaundeth the vnlearned men to studie and exercise themselves in the Scriptures: I am ashamed to heare ye doubt of that matter.

Pa. If ye be ashamed to haue that doubted of, then I trow ye will be ashamed not to proue it.

Pro. I would you would be also ashamed of your wilfull blindness, and see, when things are manifestly proued. Did not God vtter his word by Moses vnto the Israelites, both men and women: Did he not giue it them in their owne tongue: Did he not charge them by Mo-

Is not the man pronounced blessed, which doth meditate in the law of the Lord day and night? O yee miserable wretches, what whores faces haue you put on, that are not ashamed to speake directly contrary vnto God. Is it not aboue their reach to beleue and to obey God: and yet is it aboue their reach to know what to beleue, and what is the will and pleasure of God, which they are to obey? Can subiects obey their Prince and not know the lawes? O, doe Princes make lawes, and then keepe them secret? If not, wherefore should y^e lawes of the king of kings be secrets? Can any seruant doe the will of his master, and not know what it is? But you haue another stout argument to proue that the scriptures are aboue the reach of the Vnlearned, and therefore he is not to meddle with them: he can neuer come to any certaintie of knowledge by them: for let some man of great learning come and reason with him, and he may make sundry reasons which the other cannot answer: which you take to be a plaine proue that his knowledge is not certaine, but such as he may be driuen from. Alas what stufte here is to reason withall against the trueth: such a cauiller as you may meete with some simple plaine man riding vpon his horse, which he doth perfectly know to be his owne, and make such Sophisticall reasons to proue the horse not to be his, or not to be an horse, but a

dog,

dog, that the simple man cannot answer: yet neuerthelesse, because he is sure it is a horse, and his owne, & not a dog, the other may make many reasons which he vnderstandeth not how to answere: notwithstanding, they cannot once bring him in doubt, or to goe from that which he knoweth. Euen so al the subtil cauellations of the diuel and his ministers, when they come against the faith and knowledge of a godlie simple man, which is grounded in the word of God, cannot once moue him: the deepe fetches and subtilties may make him muse, but yet because he doth certainly know the trueth, he doth not giue ouer that: he hath felt the power of the word of God in himselfe, and therefore is out of doubt: it hath done that in him which cannot be wrought but by GOD. Unstable soules may be beguiled: for they haue not felt the power of godlines. *Pa* would haue mee proue that God commaundeth the vnlearned men to studie and exercise themselves in the Scriptures: I am ashamed to heare ye doubt of that matter.

Pa. If ye be ashamed to haue that doubted of, then I trow ye will be ashamed not to proue it.

Pro. I would you would be also ashamed of your wilfull blindnesse, and see, when things are manifestly proued. Did not God vtter his word by Moses vnto the Israelites, both men and women: Did he not giue it them in their owne tongue: Did he not charge them by Mo-

Deut. 6. and 11. **ses, euen the lay people, that they should put his words vpon their heart, and vpon their soule : and binde them for a signe vpon their hands : and teach them their childzen : to talke of the, as they sat in the house, as they walked by the way, when they did lie downe, and when they did rise vp : Are not the people blamed both among the Iewes , and also in the time of the Gospell, for their ignorance and dulnes : Are they not exhorted to grow in knowledge and vnderstanding euery where : Did not Christ and all his Apostles trauell night and day to bzing the people to vnderstanding : Doe not the Apostles pray that they might be filled and abound in all knowledge : Did they not giue great charge vnto other to teach and feede the flocke diligently : Did they not open all the counsels of God vnto the people : Will your holy mother the whoze of Babylon bee wiser then all these : Did all these travell in vaine : Did Paul foolishly when he commaunded that men should not speake in the Church in a strange language, vnlesse it were interpreted, that so the rest might bee edified : For shame giue ouer, and confesse that your great whoze hath done as foule villanie to the Church of God as could bee, in taking from the the word of life, and putting out the light, to the ende that she might play the whoze, and commit all her abominations in the darke , where none should espie them. The light doth now shine**

so clære, that she shall neuer bee able to hide her selfe any moze, noz to couer her shame: vnlesse it bee among those Night-birdes, such as you are, which cannot abide the light.

Pa. VVould yee make men beleue that it is commaunded as a thing so necessarie, and profitable, when we see what followeth since the scriptures haue been opened vnto the people? VVhat a multitude of sects and diuisions, and quarrels haue risen? VVhence commeth all this, but that holy things are giuen to dogs, and precious pearles *Matth. 7.* are cast before swine? The vnholly and vnpure, and sinfull men doe as it were with filthie vnwashed hands, handle the heauenly mysteries, and each man doeth gather for his turne that which liketh himselfe: and then they are puffed vp, and prattle they know not what. I wisse, I wisse, they might bee better occupied, then to meddle with the word of God, which should not be touched but with great reuerence: now euery one will bee pratling of it, euen vpon their ale-bench. Wherefore did Christ speake in parables, *Luke 8.* and tolde the Apostles, that to them it did belong *Matth. 23.* to know the mysteries of the kingdome of God, but to the rest in parables, that they might see and not see? Doubtlesse, as I sayd before, there is great cause why the scriptures should not be knowne of the people. When they did not know them, they agreed and went all one way: now hee is of this sect, hee is of that sect, he sayth this is trueth,

another faith that: a man cannot tell which way to turne him. Your learned men also themselves are at warre, one against another, one confuting another, in their sermons, in their writings: alas, must it not then much more follow among the vnlearned people. If the learned cannot vnderstand the Scriptures, how shall they which haue no learning? O how well were our forefathers which knew none of all this. I would the reading of the Scriptures did make men no worse than they were: they had good soules to Godward, now men are starke nought.

Pro. The great subtiltie of the diuell, to draw men away from reading the Scriptures, appeareth in ye: ye would proue it not only a thing vnnecessarie to haue them knowne, but also very euill. This ye proue by the effects which follow, as diuisions and quarrels, and sects: by the same reason ye may proue, that it had been good neuer to haue heard of Christ, about whom there haue been so many quarrels in the world. Many doe stumble at him, he is the rocke of offence vnto many: but the fault is in men and not in him. Euen so the wicked which abuse the Gospell, although they be neuer so many, yet must not cause the small number of Gods elect, to be depriued of their right, and to be spoyled of their comfort. So sone as the Gospell appeareth, the diuell laboureth by his instruments to bring an infamie vpon it, and to make men beleue it is naught: for it
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Esa. 28.
2. Pet. 1.

is he which raiseth by sects and errors, Gods word is not the cause. He would by y^e meanes bring men into a maze, that they should not know which way to turne them. But you say the cause is that holy things are giue to dogs, and precious pearles are cast before swine. We reason euen like your forefathers the proude Pharisees, which took themselues to be so holy, that they were not to bee taught: and so wise & skilfull, that they regarded not others. The multitude were accursed: the blind mā he was altogether borne in sinne: you wretches count them dogs and swine: and your selues holie: whereas your selues haue plaied the notable vilaines, and haue dealt vnreuerētly with the word of God. The Pharisees blamed Christ that he did eate with Publicanes & sinners: he answered, y^e he came not to call the righteous, but sinners to repentance. You say, sinfull mē are permitted to deale with the scriptures: we answer, the more sinful, the greater need they haue to know y^e scriptures, because they must refozme them, and cure them: other meanes for the sinners there are none. Wherewithall (saith the Prophet) shall a young man cleanse his waies: euen by taking heed thereto according to thy word. We reason euen as handsomly, as if a man should count it vnmeet for those to come to the water to wash them which are all myzed: or if a man should be out of his way in the darke, let him haue no light, because he

Iohn 9.

Matth. 9.

Luke 5.

Psal. 119.

Matth. 12.

Ephes. 6.

Matth. 4.

is out of his way. O yee wicked Pharisees, yee shut by the kingdome of God befoze men, yee neither enter your selues, neither do ye suffer those which would. Let thousand thousands, and millions of thousands, deale vndiscrétlie and wickedly with the word, gather all kinde of diuelish errors out of it, by peruertering it, be puffed by with their knowledge, & make but a prattling thereof: yet this must not let, but that if God had but ten chosen in the world, his counsels must be opened vnto them. Men abuse the word when they talke vnreuerently of it, therefore you say it is to bee remoued: thēnes and quarrellers doe fight, rob, and kill with their weapons, & therefore the true men must cast them away. Doe ye not know that we are commanded soz to meditate and talk of the holy scriptures, night and day: but yet reuerently? Is not the word of God called the sword of the spirit, with which wee must fight against the diuell? Doth not Christ our captaine giue vs example, when he still alleageth the scriptures against him? How childish are ye in alleadging this that Christ did speake in parables: and said it was giuen to the disciples to knowe the mysteries of the kingdome of God, but to the rest in parables: that in seeing they might not see? I pray ye were they the vnlearned only of whom he speaketh? Were they not the great clarkes, the Scribes and Pharisees, which did see & not perceine, & heare
and

and not vnderstand: Yea it is to be vnderstood of all the reprobate, both the learned and vnlearned. As on the other side, the mysteries of the kingdome of GOD are reueiled to simple ones: I thanke thee O father (saith Christ) Matth. 11.
 Lord of heauen and earth, that thou hast hid these things from the wise & prudent, and hast opened them vnto babes. Doe ye not see in the Gospell, how our Saviour Christ did publish the Gospell, & instruct the multitude: Is it not testified, that publicanes and sinners did imbrace the same, whē the wise ones despised the counsel of God: Doth not Christ tell thē that publicanes & harlots should go before them into the kingdom of God: You say they went all one way when they knew not the scriptures, Doubtles the heathen men went all one way, but it was no good way, for it was to destruction: euen so as many as did not (as S. Paul saith) receiue the loue of the trueth that they Luke 7.
Matth. 23.
 might be saued, God did send thē strong delusiō to belēue lies, & so they were damned. These were not all our forefathers, for God alwaies shewed his trueth to his seruants. We say the people cannot vnderstand the scriptures, whē as y^e learned doe not, but are set one against another, & one doth confute another: ye should conclude of this, that because learned men doe raise by errors, as well as the vnlearned, therefore the scriptures ought to be taken away from them also, and so ye should make sure worke.

Let God speake no more, vnlesse he can do better : let the Pope onely vtter his minde, and heare him, for he will tell a plaine tale.

Pa. This is euen like all your schismatikes, and heretikes, for all of ye doe allow errors, quarrels, and contentions. Ye thinke it a small matter to haue the world filled and set vpon an yprore with them, ye doe euen glorie in them, as though there could be no trueth without them. Oh say you, it is a certaine and infallible prooffe, that ours is the true Gospell, that so great troubles, and sundrie sects do follow it. Thus ye are not ashamed to confesse the euil fruits of your doctrine : so that others need not to speake thereof. Many other such like speeches ye vtter.

Pro. I am no liker those which imbrace the trueth, then ye are like your father, not the father of trueth, but of lyes : for let a man conuict ye a thousand times in your sayings, yet ye will not sticke to lie and slander. Where can ye euer shew, that any true professor of the Gospell doth allow errors, quarrels, & contentions : Because we say that the scriptures must not bee taken from the people, although neuer so many errors and schismes do follow : can ye gather thereof that we allow the same : no, we detest and abhorre from the bottome of our hearts such trecherie of the diuell, and his wicked instruments. We count it a lamentable thing, to see the malice of the diuell and of the wicked world to bee so great, & so soone

as euer Christ and his Gospell appeare, they bend all their might against it, seeking all meanes to quench the light thereof: and utterly to banish it. From hence doe spring all uprores and tumults in the Church. We affirme indèede that this is a p^roofe that it is the Gospell of Christ, that the wicked world cannot abide it: if it were of y^e world, the world would loue his owne: but because it is not of the world, therefore the p^rince of the world with all the power and armies that hee can make, doth rise vp against it: for Satan will not bee dispossessed of his hold without great str^uggle. The strong man armed which kèepeth his house, Math. 12. must first be bound before his house cā be spoiled. When there shall be no diuell, no wicked ones, no kingdome set vp against the kingdome of God, whē Christ shall haue none enemies: then the Gospell may come forth in peace, without troubles, tumults, sects, errors, and such like. But so long as all those do remaine, wherefore should the Gospell lose any glorie: because these things follow it: nay, why shuld it not bee so much the more glorious, that it doth breake through all these things, and by it Christ doth rule in the midst of his enemies? When the Prophet fozetolde, that the stone which the builders refused, was become the Psal. 110. head of the corner: he addeth, this is the Lords Psal. 118. doing, and it is marueilous in our eyes. So this is the Lords doing, and it is most maruei-

Math. 2.

lous in our eyes, that so many cruell persecu-
 tions doe follow the Gospell, and yet cannot
 banish it: so many heapes, or rather floods of
 monstrous errors do euen as it were flow o-
 ner it, to coner it, to corrupt it, to abolish it:
 and yet doth still breake forth, as bright and
 pure as before. So soone as Christ was borne,
 persecution arose, and the children were cruel-
 ly murdered. Paul and the rest of the Apostles
 do not so soone go forth to preach, but the false
 prophets are at their heeles. Cease therfore ye
 wicked wretches, to blaspheme Christ and his
 Gospell, because such things follow: they bee
 not the fruits of the Gospell, nor they doe not
 spring out of it, but they be the enemies there-
 of, which do alwaies pursue it. Make a recon-
 ciliation betweene Christ and the diuell, if yee
 will haue the Gospell go quietly. Now let a
 wise man way this reason, the word of God,
 which is y word of saluation, of life, of grace,
 our light, our shield, the sworde of our soules, can
 not be set forth, but there follow troubles, and
 errors, therfore it is good to keep it vnknowne,
 and not to let the people haue any sight there-
 of. All the world may see, that yee haue conspi-
 red with the diuell, & are become instruments
 to fulfill his desire: for he coueteth by those e-
 uils to banish the trueth, and to holde men in
 blindness, and all kinde of errors which they
 bee by nature full of, and so to bring all to hell:
 and you perforce his will, in crying out a-
 gainst

gainst the sacred Scriptures, and seeking to burie them.

Pa. Nay, you haue consulted with the diuell, like vnnaturall children, to seeke the ouerthrow of your mother the holy Church, and to dishonour the vicar of Christ.

Pro. We bring all our consultation out of Gods holy word for the vpholding and maintaining of our holy mother, the true Catholike Church and spouse of Christ, against the filthy whore of Babylon, and against Antichrist the great vicar of hell.

Pa. I may say the like against your side, and so we may play at Tenice vntill we bee both wearie, and part as wise as we began.

Pro. I say nothing against you but that which the word of GOD doth plainly shew. You haue no colour to say the like against vs, sauing that your shameles faces haue made vs bolde to speake all kinde of lyes.

Pa. Great brags ye make of prouing out of the Scriptures. Where doe the Scriptures tell ye, that the Bishop of Rome is Antichrist? You can make the Scriptures serue for your turne in any matter whatsoeuer.

Pro. We brag no more of the Scriptures, then that which is manifestlie proued by them; we make them serue none other turne, then the Lorde hath appoynted them for. The Scriptures doe not in flat speeches say that the Pope, or the Bishop of Rome is

Antichrist: yet neuerthelesse they set a brand upon his forehead, and describe him in such sort, that euery man which hath eyes may easily know him: and as perfectly know him to be Antichrist, as a man may know an egge to be an egge.

Pa. I haue read the Scriptures, and know what they speake concerning Antichrist, and yet could neuer finde that brand which you speake of, nor such a description as should paint out the Pope to be Antichrist. You are marueilous fellowes, you can make somewhat of nothing: you are so cunning that ye can draw water out of a flint.

Pro. You haue read the Scriptures, and so haue your fellowes, euen all the Popish haue-
lings: and ye know they speake of Antichrist, whom you beleue shal come: you cannot find that brand or marke, or such a description of Antichrist, as should belong to the Pope: and that causeth ye to pronounce, that wee make somewhat of nothing, &c. because it is not like that so many great Cardinals, Bishops, Abbots, Monkes and Friers should reade and reade againe in the Scriptures, and not see the Pope to be Antichrist, if he be so marked, that he may easily bee knowne. This may seeme strange, but I tell y^e it is no maruells, for y^e are all blinde as beetles. The Scribes, the Pharisees, the Sadduces, and all the learned among the Iewes did reade Moses & the Prophets, and studied them deuoutly: looked for
the

the Messias which was promised and described there: and yet when he came, they were so farre off from knowing him, that they did kill him, and fulfilled the voyces of the Prophets: euen so saith it with you, ye reade what manner of one Antichrist should be, and what he should doe, and yet ye are so blinde, that ye fulfill it, in helping him to murther the Saints. The Iewes could not know Christ, because they looked for a trim Christ, and he came base and poore. You haue also deuised a popish fable of Antichrist, which doth so sticke in your heads, that ye cannot see the notes and marks of the very Antichrist indeede.

Pa. Goe to, goe to, let vs see your great skill, and what your scriptures will be whereby ye will shew this thing. I feare me we shall haue but slender conclusions.

Pro. When ye haue tried them, then giue iudgement, and so although yee should iudge falsly, yet yee shall not bee altogether so rash. Will ye confesse that S. Paul 2. Thess. 2. and S. Iohn in the Reuelation doe describe and set forth Antichrist?

Pa. That I will: for I suppose no man will denie it: but what are ye the better? that which S. Paul doth speake, and that which Saint Iohn hath written, as concerning Antichrist, may more fitly be applied to you, then to vs.

Pro. If it may as fitly be applied to vs as to you: nay I will say further, if it may be applied

to any but to you, let vs be counted heretikes.

Pa. Saint Paul sayth, that the day of the Lord should not come, except there came first an apostasie, or falling away. Doth not this touch you? Let al men iudge who are fallen away, we, or you? Are we fallen from you, or you from vs? Haue we made the departing, or haue you? Our Church hath alwaies stood fast and vnmoueable, you haue rent your selues from vs: by what reason can any man say, that they haue made the apostasie which haue alwaies, and do still keepe their standing: and not rather those which are gone out from vs: to fulfill that which S. Iohn saith, They went out from vs, because they were not of vs.

i. Iohn 2.

Pro. You would shift this thing from your selues, and lay it vpon vs: but it cleaueth so fast to your hands that it will not off. Ye gee about by a subtil cauillation to blere the eyes of simple men. Wee confesse wee haue made the departure from you, and not you from vs, because you had departed from the tructh, and true Church, and had led vs out of the way of tructh, vnto which wee are now agayne by Gods gracious goodnesse returned. You say your Church hath alwaies stode stedfast and vnmoueable, and therefore hath not made the departing. It is true, if wee respect place, and succession of Bishops: but what doth that help ye, when ye are departed from the faith, which thing ye might and haue done without changing your place and romes: The high priests,
Scribes

Scribes and Pharisees among the Iewes had their succession and place longer then you, and yet Christ and his Apostles did depart from them, and were neither heretikes nor schismatikes. And why, because they had first departed from the truth: Ye must not stand vpon one clause, but take that which doth follow with it. This falling away shal be by the man of sinne, the sonne of perdition, who was to bee reuealed: which is an aduersary, and exalteth himselfe aboue al that is called God, or that hath imperiall maiestie, so that he sitteth as God in the temple of God, boasting or shewing himselfe to be God. This is one sentence which doth set the bynd in the forehead of your Pope: the scarre whereof will evidently appeare, when ye haue made as fine worke as ye can.

Pa. Now ye are come vnto the matter, I trow ye will make it plaine, and out of all doubt. This is spoken indeede of Antichrist: but where will ye finde one iot of it in the Bishop of Rome? Where will ye finde that euer he hath exalted himselfe aboue all that is called God, or that is worshipped? which word you translate at your pleasure otherwise the euer I heard it before, y^e which hath imperiall maiestie. Ye must proue that the Pope hath exalted himselfe aboue God, or els ye haue slandered & blasphemed him. Such an one shal Antichrist be

Pro. This is all fulfilled by the Pope, as I will shew, I am not to proue that he hath exalted himselfe aboue God: but that hee hath

Pſalm. 82.

Iohn 10.

exalted himſelfe aboue all that is called God. The kings of the earth are that which is called God: for the Scripture ſaith, they are called Gods. And becauſe *ſebaſma*, which is tranſlated, that which is worſhipped: is in the New Teſtament giuen to the Emperours of Rome, I tranſlate it, that which hath imperiall maieſtie or dignitie. We may ſee, that not onely among the prophane writers, the epithite *ſebaſtos* is giuen to the Emperours, but alſo in the 27. of the Acts of the Apoſtles S. Luke ſaith, that S. Paul was deliuered to a captaine, *ſpires ſebaſtes*, of the band of Auguſtus. Alſo likewiſe Act. 25. Feſtus ſaith that Paul had appealed to *Sebaſton*, that is, to Auguſtus. Now the words of S. Paul ſetting forth the man of ſinne, are cleerely fulfilled in the Pope, who hath bin, as all men know, exalted ſo high aboue kings and Emperours, that they held his ſtirrups, when he went to horſebacke. There hath been none Lord ouer kings and Emperours, but the Roman Biſhop. None exalted to that dignitie, but the Italian Priſt.

Pa. The Apoſtle ſaith, all that is called God, and therefore it is to bee vnderſtood of God himſelfe: for is not he called God? There is cauſe why the Pope ſhould be aboue all the kings and Emperours, that doth not proue him to be the man of ſinne. He hath that of right, becauſe he is Chriſts Vicar.

Pro. The Apoſtle doth vſe this ſpeech to
put

put difference between indeed, and that which is called God, and hath but that high title, and is not God in deede: God is more then called God, for he is very God indeed. This thing is also manifest when the Apostle in the next words rising by degrees, saith, that hee sitteth in the temple of God, shewing himselfe that he is God. In this last and highest he doth but set him forth, to challenge to himselfe to bee equall with GOD. Where ye say it doth belong of right to the Pope to bee aboue all kings; because he is the Vicar of Christ, I will answer that anon in another matter.

Pa. I must let ye haue your saying, there is no remedie: but doth the Bishop of Rome then sit in the temple of God, boasting himselfe that hee is God? I marueile what glose ye can make to perswade the people that the Pope doth this. Who euer can shew that the Bishop of Rome doth not take himselfe to be a man? If he take himselfe to be a man, doth he then boast himselfe to be God? For shame leaue your slandering, and finde some other to ascribe this name Antichrist vnto; for to the holy father it doth not belong.

Pro. We must needs let me haue my saying, when it is so manifest truth that ye cannot tel which way to caull against it. The Bishop of Rome doth sit in the temple of God, shewing himselfe that he is God. We neede not maruell, nor there needeth no glossing to perswade the people in this poynt. It is rather greatly to be

wondred how men should bee so blinde as not to know this great monster, seeing the holie Ghost doth so linely paint him forth in his colours. The man of sin must not be a sozenner : for the Apostle sheweth, that he should haue his seate in the temple of God. This cannot bee vnderstood of the materiall temple in Ierusalem, for that was vtterly destroyed shortly after Christ. But it is meant of the true temple of God, which is his Church. In this temple sitteth not the Turke, nor yet the Iew, or any Pagan, doth here raigne : but the Pope hath long time had his royall throne set vp in this temple. No man can say y^e Turke, or any of the sozenamed is Antichrist : for wee must not goe out of Christendome to seeke him, but find him. We must set vp in y^e very temple of God. Al the Papists in y^e world shall neuer be able to shew any other in the church, besides the Pope vnto whom they may apply this descriptio. Where hath there euer been any in the temple of God, (which of necessitie is here take for the church) exalted aboue all that is called God, beside the Bishop of Rome. I pray God open the eyes of the ignorant people whom ye seduce, that they may see Antichrist and forsake him.

Pa. O how you would triumph, if yee had any great matter of your side : when ye brag so much of nothing. VVhat if I should tell ye that the Antichrist which S. Paul doth describe, is not yet risen? What can ye say? must the Pope needes be he, because

cause he hath the highest seate in the Church? Whē ye haue proued that he boasteth himselfe to bee God, then ye shall say somewhat.

Pro. Where the word of God goeth direct, I vnderstand ye, there ye make no account of it at all, such bolde beasts yee are to call it nothing. But what if ye should tell vs that Antichrist is not yet come, alas poore foolish papist: What if a Jew should tell vs that Christ is not yet come, shall we beleue him? Wee know he is already come, & hath fulfilled all things which were written of him in the Prophets. Shall we be so foolish, with y^e Jewes, as to wait for another? Like wise, what if a Papist tel vs that great Antichrist, which y^e scripture doth speak of, is not yet come: shall we bee so mad, when we see that the Romish Bishop and his clergy, haue fulfilled all those things which S. Paul and S. Iohn in the Revelation haue written of him, as to gape after another? The Pope must needs bee hee, not simply because he hath the highest seat in the Church, but because he hath so high a seat in the Church, as God neuer appointed to any. Antichrist should be y^e highest of all, where will ye finde any that was aboue the Pope, or that euer did challenge such authoritie as he had for certaine hundredth yeares? But ye say when I haue proued that the Pope doth boast himselfe to be God, then I shall say somewhat. It is indeede such a somewhat, as may of it selfe suffice if there were no more;

A contention betweene a
to cause all wise men to see that he is the man
of sinne, and vtterly to renounce him.

Pa. When ye haue done that, I also will recant
and forsake him : because I am sure the spirit of the
diuell is in that man, which maketh himselfe God :
and so I dare promise for all that be of our side.

Pro. We make a double promise, one for your
selfe, and another for your fellowes, that if the
Pope can be proued to haue boasted or shewed
himselfe to be God, ye will recant and forsake
him. But I am sure yee promise much moze
then ye can performe : I cannot trust y^e which
ye make for your self, much lesse, when ye pro-
mise for all that be on your side. We are blinded
and hardened, as the Scribes and Pharisees
were : they said, if he bee Christ let him come
downe from the crosse and wee will belæue in
him. Could they, or would they haue belæued
in him if he had come downe from the crosse?
Why then did they not belæue when he was
risen from the dead, which was a thing farre
greater then to come downe from the crosse?
When I see ye recant I will belæue it, other-
wise I will not, because there is a great num-
ber of ye which doe wrangle, and cauil, & seeke
shifts against those things, which your consci-
ences do tell ye are true : so that ye do willingly
and wilfully blinde your selues, and so blind
others. And thus while ye go about to deceiue
others, ye are deceiued. But let vs come to the
matter. It may be ye looke that I should go a-
bout

Matth. 27.

bout to proue that the Pope hath taken vpon him to be called God, or to bee taken for God, and not man: I doe not meane so.

Pa. No, ye canot tell what ye meane: I thought this would be the end, now ye will not goe about to proue that the Pope would bee called God, or be taken not to be a man. This is the sleight of ye all, to make great crakes, and when ye are to come to your proote, then to winde out. I may keepe my promise well enough: you haue released me of it: I would like it well if ye would confesse plainlie, and shame the diuell, that ye haue made promise of more then ye are able to doe: and that ye haue done great iniurie vnto the holy father, and haue slandered him.

Pro. I haue done euen as much iniurie to the holy father, and haue slandered him euen as much, as a man doth slander and insurie the diuell, when he saith, he is the father of lyes. I should not shame the diuell in retracting that which I haue said, and by saying that I haue promised more then I am able to doe: but I should please him very well. For although his owne credit is so far spent, that he should vtterly lose his labour in seeking to recouer it: yet he seeketh to vphold the credit and estimation of his vicar, & by that meanes doth maintaine his kingdom. I haue vsed no sleight, nor am gone from ought I did promise to proue. For doth it follow that because the Pope doth confesse he is a man, and taketh not the name

A contention betweene a
of God, therfore he doth not boast himself to be
God. You are a very simple Logitian, which
from deniall of some part, wil deny the whole.

Pa. What is the whole if this be not, neither to
take the name, nor yet to esteeme himselfe to bee
the thing. Neither to bee called God, nor yet to
thinke himselfe to be God. If ye can shew any o-
ther way whereby hee may shew himselfe to bee
God, let me heare it.

Pro. He doth sit in the temple of God, boa-
sting himselfe that he is God: when he challen-
geth to himselfe the power & authoritie which
doth belong onely to God, and to no creature,
this power he hath vsurped many waies. Tell
me, is not this to boast himselfe to be God?

Pa. I grant indeed that whosoever doth chal-
lenge the power and authoritie to himselfe which
doth belong to God onely, doth make himselfe
God. But what are ye the neerer for this, so long as
ye shall neuer bee able to shew any way, whereby
the Pope hath vsurped any such power, although
ye say hee hath done it many waies: hee hath his
power giuen him of God, and yet neuer the power
to be as God.

Pro. I might with trauell make a large dis-
course with many prones, to shew that he hath
vsurped the highest authoritie: but I will con-
tēt my self to shew it in some things, which are
knowne very well euen vnto the simple. Is
not God onely Lord ouer our faith: and ruler
ouer our consciences to binde the same: Hath
not

not God onely power to forgive sinnes: To shut heauen, and to open hell, to saue and to destroy: Is not God the onely lawgiuer: Is not Christ our onely Doctor: how then can the Bishop of Rome challenge these things to himselfe, and yet not shew himselfe that he is GOD: If this be not much more to make himselfe GOD, when hee taketh vpon him Gods power then to take the name, let al men iudge.

Pa. The Pope doth take no Lordship ouer the conscience, nor doth not binde them further then he hath authoritie giuen him. The lawes which he maketh are made by the holy Ghost which is in him, and therefore there is but one lawgiuer. For ye may even as well say, Moses gaue lawes, therefore there is more then one lawgiuer: for looke how he gaue lawes so doth the Pope. Hereby euery man may see that ye reason very strongly, when by making lawes yee would proue an equalitie with God, then all the Apostles and Prophets were equall with God. And so I may say for the rest.

Pro. God neuer gaue any such authoritie to any man: If the Pope had it giuen him, it was by the Dragon, as S. Iohn sayth, which gaue Reuel. 13. him his seate, and great authoritie. Ye say I reason strongly, when I say, the Pope doth make lawes, to binde mens consciences, therefore the Pope maketh himselfe God: and likewise maketh that there is more then one lawgiuer. For say you, by this reason Moses,

all the Apostles and Prophets should be equall with God: because they gaue lawes. But as they did it by the holy Ghost, so doth the Pope: and so God is still the onely law-giuer. Thus ye would bleare the eyes of the ignorant, to make them beleeme that the Pope doth make lawes as Moses did. But I will shew a difference: Moses gaue no lawes nor any of the Apostles, but such as they receiued from GOD. They neuer challenged authoritie for to make any law contrary to any part of the word of God: nor to abrogate any of the lawes of God. For S. Paul saith, y if he or an Angell fro heauen should preach any other Gospell then that he had preached, let him be accursed. Such was the authoritie of Gods worde, that if either Paul, or Moses, or any other which brought it, should alter, adde to it, or diminish the same, he should be accursed. And yet the Pope doth take power to make lawes contrary to the lawes of the word of God: to dispense with the same, to disanull what hee will: and which is most blasphemous of all, to affirme that the holie Scriptures haue no authoritie without him: but are of themselues dead & can haue no certaintie. Is not this to make himselfe God, or equall with God? What is there which hath authoritie ouer Gods word, but God? Who doth not here espie the very hornes of the diuell pée vp, and speake these things out of the mouth of his vicar Antichrist? They do al for

lake

Galath. 1.

lake God and worship the beast, which giue him this authoritie.

Pa. I will not denie but that he which doth ser vp lawes contrary to Gods lawes, maketh himselfe God, euen as a subiect which taketh vpon him to make lawes, and to refuse the lawes of the Prince, maketh himselfe as it were a king. But I say the Bishop of Rome doth not so, for he hath the holie Ghost and cannot erre. And so when he doth forgiue sinnes, he doth no more then is warranted by the word: and in very deede which ye take vpon ye to doe.

Pro. What should I stand to answer bars words: wee know the Pope is not led by the holy Ghost, but by the lying spirit of the diuel, because he hath so flatly troden downe Gods word, and brought in his owne lawes in stead of it. I will not stand to recite particulars, all the world may iudge. And whereas ye say, he doth not forgiue sins, but as we doe take vpon vs: that is but a shift which ye haue deuised: for all that will may see, whether this bee all one: to pronounce remission of sins to the penitent, which we do: and to lend forth pardons, whereby for ten shilling matter, a man might not onely haue forgiuenes of his sins past, but libertie for a good tyme after to commit many sinnes. If this be not the man of sinne, where shall we finde him? Who doth take vpon him to bee God, if he do not, which for money will forgiue a man whatsoeuer he doth commit a

A contention between a
gainst God: Shall a rotten stinking carrion
thus blaspheme, and men not espie that hee is
the great Antichrist: I haue now shewed yee
how the Pope boasteth himself to be God: but
I dare not say you will recant.

Pa. When I see matter which may force me to
recant I will do it, but for ought that I see brought
to the purpose, to proue that which you promised,
there is cause rather why you should recant, and
renounce your errors, and returne againe to the
holy mother, which is ready to receiue those that
returne to her, how vnkindly soeuer they haue be-
haued themselues toward her.

Pro. The diuelish strumpet is almost left
desolate, and therefore she laboureth to draw
as many as she can, and to entice them to her
loue: faire and foule, sag and mag, all are wel-
come, none come amisse now: Furtherers,
whoze masters, whozes, balwdes, drunkards,
and all such like: if they will take her for their
mother, she is not ashamed to take them for
her children, and to make them partakers of
her holinesse. But let vs come againe to the
matter. Saint Paul in the same chapter sayth,
That Antichrist should come with lying
signes and wonders: and so is it also expres-
sed in the Revelation, that the beast should that
way seduce and deceiue the inhabitants of the
earth. If this be not fulfilled in the kingdome
of the Pope, how shall it euer bee fulfilled, or
where shall wee looke for it: What hath been
all

all your outcries, but myracles, myracles: Let a man reade your Legenda Aurea, and festiuall, and such other pure booke, what shall he finde but myracle vpon myracle: and so true, that if a man would lye for the whetstone, hee may there store himselfe, if hee will haue a whole bundle. The people did beleeue them, for why, the Scripture saith, **GOD** should send them *2. Thess. 2.* strong delusion to beleeue lyes. I dare say boldly, that although you Papists, a great number of ye, haue put on impudent and shamelesse faces, to maintaine lyes: yet there is not one of ye, but will blush, if he should take vpon him to defend that stinking puddle of lyes, and fained wonders, which ye fed the common people withal. A man may be ashamed to recite them, least those which know not the matter, should thinke he doth lie.

Pa. What way can you proue that the myracles of the Church were false, and counterfeited? Will you take vpon ye to condemne such things as were done long since? If there bee some things written which might wel enough be left out: is the Church to be charged with that which euery particular man doth? There were abuses crept in, which the Bishop himselfe did not know of. Is it reason he should be blamed?

Pro. I thinke no wise man will doubt but that this is a sufficient proue, that your myracles were but iugling casts in the darke, because ye had such store then, & haue none now:

alas there is as great néede now as euer there was. And if there bee but one myracle left in your budget, pull it forth and let vs see it, that we may giue some credit vnto ye. Say your mother had no good counsell giuen her, when she had such plentie to spend it so wastfully as she did, and to keepe none for a deare yeare. I wisse a few of those great wonders which she shewed in time past, would now stand her in great stead.

Math. 19.

Pa. Mocke on, take your pleasure, there is none to controule ye. VVhat though there be neede at this time, yet the world is vnworthie: euen as Christ said to the Pharisies when they required a signe, This euill and adulterous generation seeketh a signe, but there shall no signe be giuen them but the signe of Ionas the Prophet. Euen so what reason is it, that the holy mother should shew any wonders and myracles vnto you, which are worse then the Pharisies?

Pro. Alacke good old mother, she hath néede as much as euer she had to shew her cunning: but the world is not worthie. Although she might winne great credit by it, yet she had rather keepe a good conscience. And therefore she doth follow the example of Christ, which would not doe any myracle at the request of the Pharisies. Yea but why doth she not shew some of her power to her own chickens, for feare least they should be drawn from her. Christ wrought myracles still to his disciples, although the Pharisies

risies were vnworthie. No there is some other let, the window doth stand too wide open, there cometh too much light. Your mother would play one scate, but that she feareth she should not make her conuenance so cleanly, but that one or other would espie her. She doth vse worse meanes a great deale.

Pa. What can you tell what myracles the Church doth, you haue not faith to beleue them? She worketh more then you are made priue of.:

Pro. I doe certainly perswade my selfe that I know not all that she doth: she hath learned to be more close then to let euery man see what she doth. And yet sometime wee see more then we can well like of. Your little prettie moulden God in the bore doth giue her counsel how to deale against her enemies.

Pa. I see well when men are fallen away, they care not what blasphemies they vtter. This is farre from the thing which ye offered to proue.

Pro. If a man may vtter blasphemy against a peece of dow, then I haue blasphemed. But I doe assure ye I will neuer craue pardon for it. I am still in the matter which I tooke in hand, which was to shew that the Pope is Antichrist. I could make plaine proues vnto ye out of other places of Scripture, & especially out of the Reuelation, where the holie Ghost doth of purpose set forth the kingdome of Antichrist.

Pa. Will ye take vpon ye to expound the Re-

uelation, and the things are set forth in it so darkly by mysteries, that no man can say precisely, this is that is the sense? but when you haue interpreted things one way, another may make as good and as probable a sense another way. What one thing is there which maketh so plainly against vs, as ye would beare men in hand? Doth it not make as plainly against you?

Reuel. i.

1

Pro. Although the Lord hath spoken darkly in the Reuelation, yet not so darkly but that it may be vnderstood, otherwise to what purpose was it giuen? Wherefore are those pronounced blessed which reade & heare it, if none can expound it? it would haue been a great deale more hard to vnderstand, if the mysteries had been but barely vttered: but because there is also an exposition of the chief things, which doe as it were couple all the rest together: it is no hard matter to finde the sense, especially, when as the exposition is in so flat and plaine termes, that euery the very obstinate Papists of your side are driuen to confesse them: and not only in word, but also in writing.

Pa. What can ye shew that is confessed by our men, which ye say they are forced to confesse both in word and writing?

Reuel. ii.

Pro. Saint Iohn saith, in the 11. chapter, that the beast which riseth out of the bottomlesse pit, should make war against 7 tino witnesses which the Lord would send, & overcome them, and slay them. And their bodies should lye in the
the

the streets of the great citie, which spiritual-ly is called Sodome and Egypt, where our Lord was crucified. Ierusalē was destroyed, and Christ although he was (if we respect the place) crucified there, but yet if wee respect the authoritie he was crucified at Rome, because he was put to death by Pylate, who had there the authoritie vnder the Romane Emperour.

Moreover, in the 17. chapter, he saith plainly, This woman which thou sawest, is the great citie which raigneth ouer the kings of the earth. Other things he setteth downe, as the seuen hills and seuen kings, all which do of necessitie describe Rome, for there was, nor is none other citie vnto which they may in any colour bee ascribed. Wherefore as I sayd, it is confessed (because it is so plaine that it cannot be denied) even by your men, that Saint Iohn indēde in the Revelation doth call Rome Babylon. What soles are those which cannot by and by see that if Rome bee Babylon, and then Sodome and Egypt, that the Pope must needs be Antichrist.

Pa. VVhat foole is it which cannot see the weakenesse of your argument. I pray ye doth it in good sadnesse follow, that because the Scripture (as wee confesse) doth call Rome Babylon: therefore the Bishop of Rome is Antichrist. VVhat if one should reason thus, London is a wicked citie, therefore the Bishop of London is a wicked man. Were not this a pretty argument? And

A contention betweene a why is not the other as good? Rome of old time euen when S. Iohn did write, was so full of wickednesse that he called it Babylon: and therefore the Bishop of Rome then was Antichrist. For ye must as well bring in then, as now. Are yee so poore a Logitian to frame an argument after that sort? Can ye not distinguish betweene a citie, and the Bishop of a citie? Either you were but a while at Cambridge, or else ye spent your time euill.

Pro. O great wise man, what a quicke and sharpe sight haue you. And how sound a Logitian you shew your selfe, if to be blinde, bee to be a Logitian. Doe ye take it in good sadnesse, that I would frame my reason thus. Rome is Babylon; therefore the Pope is Antichrist, without consideration of circumstances thereto annexed. *Pa.* Sir, although it follow not at all, if we barely consider the citie and the Bishop: yet if ye put on your spectacles, & looke well vpon other circumstances, ye shall bee forced to confesse that if Rome bee Babylon, the Pope is Antichrist.

Pa. If ye can proue such a consequence by circumstances, I suppose ye would be able for a neede to proue Pauls steeple and Charing crosse to be cousin germanes. Ye haue as many circumstances belonging hereto, as to the other. They be both made of stone, and dwell both in one citie, and peradventure much about one age. But perhaps yours are neerer matters.

Pro. As for Pauls steeple and Charing crosse,

croffe, I haue knowen them but a while. I can not testifie of any kindred betwēn thē, I leaue that to you. Sute I am of this, that ye shal as soone proue the one of them to be the Father, & the other the Sonne : as ye shall be able to disproue this reason, Rome is Babylon, therefore the Pope is Antichrist. I pray ye tell me this: wherfoze doth S. Iohn, describing the kingdom of Antichrist, describe or note out also the Citie of Rome? Is it not to let vs to understād, that if we wil seeke for Antichrist, we shal find him there: Rome is his seat, he that would find him let him goe thither, for there S. Iohn placeth him. When a man is come thither, where shal a man looke, for this little fellow which is exalted aboue al, that is called God, which sitteth in the temple of God, shewing himselfe that he is God: is there any other there which beareth this likeness: Peraduēture ye wil say this was fulfilled in some of the Emperors which would be taken for God. Pea sir, but there was none of y wicked Emperors which did sit in the temple of God. Neither was there any of them which did seduce the world by lying wonders. We must find such an one at Rome which is cralted about Kings & Emperors, which sitteth in the Temple of God & seduceth by myracles. But perhaps he shall arise at Rome hereafter, and is not yet come. Surely then let vs neuer looke for him: if we think there shal arise one at Rome, which shall bee lifted by higher

A contention betweene a
then the Pope, or doe more sained myracles,
and lying wonders then he hath.

Reuel. 17.

Moreouer, tell me this : is there any man so
simple when he readeth the 17. chapter of the
Reuelation, where the Angel doth shew y^e mi-
stery of the woman (which he calleth the great
whore) and of the beast which beareth her: that
will not by & by confesse, y^e seeing Rome is that
whore, bozne by with y^e scarlet coloured beast
with seuen heads: the Pope also must needs be
Antichrist: for he is one of y^e heads of the beast.
The heads of the beast being seuen, are (saith
the Angel) seuen Kings, where should they
reign? At Rome. Five (saith he) are fallen, one
is, another is to come. Seuen kinds of govern-
mēts in Rome: whereof it is wel knownen, fīue
were fallē before the time in which Iohn wrote.
One was thē standing, which was y^e Empire.
And the seuenth or last should shortly follow.
Where is he that hath risen at Rome to be the
seuenth & last of these kings, if it be not y^e Pope?
O ye foolish Papists, haue ye come thus far as
to cōfesse that Rome is Babylon, which is the
great whore, & so tel men where they must sēk
for Antichrist: And wil ye denie the Pope to be
y^e beast? Why, they be ioined together. Shew
vs some other, vpon whō we may sē the bzand
which the scripture hath set vpon Antichrist?
We now, by that which you haue granted and
confessed, must not loke for him elsewhere, but
at Rome: & vntill ye can shew vs some other
there,

there, we see none so like him, as the Popes hold lines. If ye can shew any other, put men out of doubt.

Pa. Doth the Scripture say that Antichrist should bee at that place which is called Babylon. Where find ye any such thing? It was called Babylon for the great wickednes of the citie, not because Antichrist should reigne there. Againe, where yee take the interpretation of seven heads to be seven kings in Rome, as you say, seven kinds of government: five were fallen, one was, which is the Emperre, one was to come: which say you must needs be the Pope, for hee hath reigned in the last place. Yea, but ye sayd five were fallen, to giue place to the sixt: should not then the sixt also fall to giue place to the seuenth? How then is your interpretation true, seeing the Empire hath stood euer since?

Pro. Doth not S. Iohn in the Reuel. set forth the same Antichrist which S. Paul doth describe, which he calleth the beast which all the world should wonder after and worship?

Doth he not set forth the whore sitting vpon the beast? Is not the whore by you confessed to be Rome: will ye haue the beast to beare her, and not to be at the same place? the beast that riseth out of the bottomles pit, and killeth the saints. Reuel. 11.

Where shal their bodies lie, in y^e streets: doth he not say in the streets of the great citie, which there he calleth Sodome and Egypt: & afterward in the seuenteenth chapt. he calleth it the

A contention betweene a great citie which ruleth ouer the kings of the earth, is it not all one beast which he speaketh of, & al one citie: doth it not follow that where he shall kill, there he shall raigne: and as for the other thing which ye take exception against: I confesse the Empire did still retaine the name, and was not quite cast down: neuertheles it was not indee an empire, when the Emperors themselues were brought downe so farre in subiection to the Pope, as to haue him tread in their necke, and to hold his stirrups.

Pa. If the Pope were Antichrist, as you would make men beleeue, then what became of y^e Church all that while, when men beleueed in him, & when he raigned? you confesse a thousand yeres or there about, since the Bishop of Rome had the souerainty. Would God forsake his Church a thousand yeres, or eight hundreth yeres? is it like that God which is so gracious and merciful, would cast off all our forefathers thus many hundreth yeres, and suffer to perish? O how hard harted are you, how vnreuerently minded against our ancestors, how vnkind children, so to iudge of the fathers? let them beleeue ye that will: ye be al heretikes, I will keepe me to the ancient faith.

Pro. Now ye returne to your old forstresse againe: yee suppose that ye haue some of those poore soules in hand which yee may seduce, because they are ignorant. Ye can lay forth this matter so pitifully among them, y^e ye can make them euen weepe again. But when ye come a-
mong

mong such as haue vnderstanding out of Gods word, and know the state of the Church, they laugh at your follie. This is a great question, what became of y^e Church: we answere as the scripture telleth vs: the beast & the dragon did Reue. 17. persecute & murther the seruants of God. The whoze of Babylon was dzunken with y^e blood of the saints. The Church was dzruen into the Reuel. 12. wildernes: God did neuer forsake his Church one day, much lesse a thousand, or 8. hundred yeres: it doth not follow y^e because Antichrist was exalted in the church, thercoze the church was vtterly forsaken and destroyed. Although corruptions came into the church apace for the space of this 8. hundred, or a thousand yeres: yet neuertheles the religion did remaine a more tolerable estate, & nothing so corrupted, as within these 5. or 6. hundred yeres, which space we may indeed ascribe to the reign of Antichrist: and yet euen in this space he could neuer vtterly destroy the Church, for the most gracious God did preserve that little remnant which was his: and none did perish but those which loued not the trueth, and therefore God did send them strong delusion to beleue lies.

None but those which worshipped the beast, and wondered after the beast, and receiued the marke of the beast: whose names were not written in the booke of life. We reuerence our godly fathers, & theye no unkindnesse towards them.

Pa. I will deale with ye then vpon your owne confession: ye grant that for the space of fīue or fixe hundred yeeres the Pope hath reigned, and the trueth suppressed. Where was the Church for this space, this is a long time: will ye condemne all the world for the space of these fīue hundred yerēs? It ye can shew any fathers in the Church which were godly and denied the Pope, shew them, Or will ye speake of a church which ye can shewe no members of? such folly there is in a number of yee.

Pro. Answer you to a question of mine, and I wil giue you an answer by and by to yours: when saint Iohn sayth Reuelation 13. All the world followed the beast: & power was giuen him to make warre with the Saints, and to ouercome them. And againe, when all both smal and great, rich & poore, bonde & free, were compelled to receiue a marke, and none might buy & sel but those which had the marke or name of the beast, or the number of his name.

Tell me, where was the true Church then, whē this was fulfilled: whether were al those condemned or not, (if they returned not by repentance) which worshipped the beast, or had his marke? Saint Iohn sayth, they were killed with the sword, not a temporall sword. Where then shall we in these times seeke out the godly fathers, but such as were persecuted by the beast? Of these there be histories, which shew in all times that there were some.

Pa. I may soone answer your question, by shewing

shewing your great ignorance. He sayth, all the world worshipped the beast, and you will needes haue it to be the Church: is there no difference betweene these two. You must proue such a generall falling away of the whole church and not of the world. God hath promised to be with his Church to the end of the world, and therefore that can not fall away. Did the beast which S. Iohn speaketh of cause all the Church to worship him? If you can shew that, then ye proue somewhat.

Pro. Here is a blind shift brought in to answer the question which I demand. He sayth (say you) al the world, & you will haue it al the Church. I do not say y any part of the Church did fall away, if we vnderstand by the Church those which are the elect of God, and the true members of Christs body: for these can neuer be seduced to follow the beast, Christ hath promised to be with these to the end of the world. But when by the Church wee vnderstand all those companies which do professe Christ outwardly, those may be seduced and fall from the truth, being but the outward & visible Church: and these are here by S. Iohn called the world: which thing is manifestly to be proued thus: those nations & people where the beast should reigne, or which follow the beast, are called the world: now it is manifest that the beast, being the same Antichrist which S. Paul setteth forth, should reigne in the Church: for he must sit in the Temple of God. It is therefore also

A contention betweene a
as manifest that the visible Church is called in
that place the world. The other nations of the
world did not follow the beast. But if any will
be so wilfull & peruerse as not to see plainly by
this, y^e the beast should beare sway over the nati-
ons which were the visible church: let the fur-
ther consider that S. Iohn doth plainly affirme,
that y^e beast should make war with the saints,
& overcome them. If hee shall make war with
the saints, and overcome them: where shall he
then raigne, but in the visible Church: the true
saints of God shal not raigne in y^e visible church
outwardly, for he shall outwardly overcome
them. O wicked enemies and byholders of the
beast, which because he hath for a time gotten
the upper hand in the Church over the saints,
would haue him continue so still for ever.

Pa. If a man should grant all that which you
say, that there should be a falling away in y^e church
yet this is not likely that God would suffer y^e grea-
test part, and almost all to perish. For what a few
haue those been which haue resisted the Pope, in
respect of those that haue ioyned with him.

Pro. This is a very foolish obiection, especi-
ally to those which consider the state of Gods
Church at all times in the world, what a few
were the seed of Abraham in respect of al other
nations of the world, whom God cast off ma-
ny hundred peeres: what a few were they a-
mong the seede of Abraham, which continued
good in respect of those which did degenerate?
What

What a few were there in the Church when Christ came, which were faithful: it appeareth they were very fewe.

Pa. There be sundry things spoken by S. Paul concerning that Antichrist which should come, and likewise by S. Iohn, which cannot agree to the pope: as for exāple, the one doth say that the Lord shall destroy him with the breath of his mouth. Where hath that been fulfilled in the pope? the other sayth, that Antichrist should continue but a short time, he also setteth forth the time to be three daies and a halfe. How absurdly then is this applied to the Bishop of Rome, which hath continued euer since the Apostles by succession? Who is able to denie this? I am afraid Antichrist, if he be not yet come among you, will come shortly, for you are euen his forerunners.

Pro. Sundry things there are (say you) spoken by S. Paul and by S. Iohn, concerning Antichrist which cannot agree to the Pope. And for example ye name two, the one, that it is said the Lord shal destroy him with y^e breath of his mouth: the other, that he should continue but a little while, as namely three daies and an half. These things agree right wel to the Pope: although this latter might seem to be otherwise: for a thousand yeres, if we respect it according to men is a long time, but with the Lord it is but as yester day. Five or six hundred yeres by it selfe is somewhat, but cōpared with eternity, it is but a little: & so although we grant y^e it is

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Reuela. 16.

Daniel 9.

almost a thousand yeres since the Bishop of Rome was exalted so high, yet it is but a while. But say you the time is limitted thre dayes & an half: is it possible that any man should reade the things vttered cōcerning Antichrist, what he should doe, and the same also set out by sounding of seuen Trumpets, in seuerall ages, in which it is apparant he should continue, that can bee so ignozant as to take it of common daies & not euery day to containe many yeres: are the wēkes in Daniel to be taken for seuen naturall dayes to the wēke: when it is certaine that the seuen wēkes, did containe almost fīue hundred yeres. We are ouer foolishly to make this cauil. Where as ye say the Bishop of Rome hath continued euer since the time of the Apostles, & therefore it could not be vnderstood of him: it is very true that there hath bin a succession of Bishops there euer since, but yet not of such Bishops, for fīre hundred yeres after Christ were past, before y Bishop of Rome was takē to be vniuersal Bishop and head of the Church: all the Bishops for y space or at least the most of them were godly men, & some of them suffred martyrdome. As for the other matter which is the fall of Antichrist by the breath of the Lords mouth, it is a marvellous clāre testimony which wee may vse to proue the pope to be Antichrist. What I pray ye is the breath of the Lords mouth but the gospel preached: by what other meanes hath this

beast

beast bin onerthowen: when he had gotten al the kings in subiection, and swozne vnto him, when not one durst moue warre against him, but sayd who is able to warre with the beast: how hath the Lord brought him downe but by the Gospel? And looke in the Reu. 14. There he Reuel. 14. saith, he saw an Angel flying in the midst of beaue, hauing an euerlasting Gospel to preach to them that dwell vpon the earth, to euery nation, tribe, tongue, and people, saying with a loude voice: feare God, & giue glozy to him &c. And by & by it followeth, that another Angell followed, saying, She is fallē, she is fallen, Babylon the great citie &c. Is it not manifest by this, that whē the preachers should publish the Gospel (for that Angel doth signifie the ministers of the Gospel, whom he doth call Angels in the 1. chap.) Babylon should be cast downe: his kingdom stand by worshipping of creatures, therfore whē the Gospel doth wil men to feare God, and to giue glozy to him, and not to worship creatures, straightway he cometh down. I would wish all men to consider this.

Pa. Do you make account that the pope is fallē: or can ye say that he is fallen, because a number are fallen from him? They are fallen and not he. I hope in God to see him set vp againe. If ye haue no better matter then this, to shew his fal, it is no matter.

Pro. I cannot tell what pee count to bee fallen: sure I am of this, his credite is maruelously cracked. He y had knowen him 60. yeres

agone, and should looke vpon him now, would say he were nothing y man he was, for he hath bin in a soze cōsumption, & none of all his phisitions can tel which way to cure him. When he could shoote out thunderbolts ouer a great part of the world, and kings would quake at them: now euery man dare come within the noise of the crack & feare no danger at al. We must not think y he should be vtterly destroyed at once, for the contrary is plainely to be gathered out of the Reuelat. Reade the 16. chap. ye shal find thus: The fift Angel powred forth his vial vpon the throne of the beast: and his kingdome was darkened, & they did gnaw their tongues for sorrow. Here ye see a beginning which doth fret at the guts: and cause ye to bite for anger. Then it followeth that the sirt Angel powred forth his viall vpon the great riuier Euphrates, &c. Yet the kingdome of the beast is not vtterly cast downe, although his munition bee throtwene downe. For it doth by and by follow: I sawe thre vncleane spirits like vnto frogs comming out of the mouth of the dragon, out of the mouth of the beast, & out of the month of the false prophet: then he saith, they are the spirits of deuils, working wōders which go vnto y kings of y earth to moue thē to battel. Surely I see no cause why we may not take your Results to be of these frogs: do not they go forth into kingdoms to remoue rebellions & wars? is it not to hold by y beast: & that by al such wic-

ked

Reuel. 26.

ked & diuelish means as there can be no worse.

Pa. The Iesuites be holy men, and do no more but that which is their duetie, by the appoyntment of their great shepheard. They labour to vpholde Peters chayre, and the trueth: and therefore they doe it not by any vnlawfull meanes; much lesse by such wicked & diuelish meanes as you do charge them. I will not stand to reason with ye about those places which ye apply against y^e pope, I doubt not but they may be answered wel enough with silence.

Pro. The Iesuites must needs be holy men, or else the Iesuites could not: for they haue almost as many letters in their name as they had, I suppose in deed that they do all at the appoyntment of their shepheard: for from whence should we look for such holy deeds, but from so holy a father. They labour to vpholde Peters chayre, and to throw downe Paules doctrine. Trueth in deed is vpholden by trueth, and needeth no falsehood to help her: which is a most manifest arguement that you haue not the truth, because as I sayd ye do vphold it by all wicked and diuelish meanes.

Pa. A man would suppose to heare you speake generally that yee had great matters, but when yee come to make good in particular, then there is nothing. Ye are to be likened to an emptie barrell, which if a man knocke, giueth a lustie sound, but pull out the spigot, and there commeth not forth one drop. What are those wicked and diuelish meanes? shew them.

Pro. I perceiue you will both knocke and pull out the tap also: and needs I must by broaching somewhat, let ye see your want of skill, which did not knocke nere enough to the bottome. I pray ye tell me, are lies and forgeries diuclish?

Pa. No man doth denie but they are, can yee charge & Catholikes with any? if there be any thing which is not in all points true, ye must not by and by condemne it, when as it is to a good ende: as namely to keepe the people in deuotion & in awe.

Pro. True it is, when ye say, your forgeries and lies which are out of all number, were to keepe the people in awe, and to terrifie them, & so hold them in a foolish blind deuotion. This ye did when your kingdome stode, let anie impudent papist in the world denie the dunghill of grosse lies in the legend and festiuall, & some other booke of yours. Wery childre may laugh to heare them: if I should reckon them, or studie to reckon them, I neede no other penance imposed me. But of thousands a few, as these: when the diuell came to tempt S. Dunston, he held the diuell by the nose with a hot paire of tongs, & caused him to roze & crie out: it seemeth it was some yong diuel, which had a tender nose. A rich man which neuer had done good deed in his life, but only in anger did throw a loaue at a poore mans head, when he died the diuell came for his soule because he had done neuer a good da de: on the other side our Lady she claymed the

the soule, because he had giuen a loafe to a poore man: the diuel he replied, that it was no good deed, because he did it not of deuotion, for the he must haue been saued. In fine, the matter was so hard to iudge whose he was, y he was sent againe into the body. He was not admitted to to goe to heauen nor to hell, nor yet to Purgatorie. But it seemeth our Lady was somewhat too hastie, for being no better man, she should first haue let him bin well fried in Purgatorie, & so peradventure she would but that the diuell was so greedy that he would not tarrie. She did not wisely neither, for what a number of soules might she lose, caught by other diuels whiles she was pleading for this. S. Katherine did vowe her selfe to bee married to none but Christ, and therefore the Virgin Marie did appeare to the holy Hermite Adrian, & sent him to bring Quēen Katherine to a place where y marriage should be solēnized: which was a goodly gorgeous Abbey erected for that vse: where a multitude of glorious virgins did meet the new bride, & bring her in, where she was married to Christ, in the presence of the blessed Lady, who they salute as Quēene of heauen, Lady of the world, & Emperesse of hell, she biddeth her new daughter welcome, she caried her into y quier to Christ, who toke her by the hand, & so was married vnto her, & put a ring vpon her finger, & did charge her to keepe it in remembrance. There was such a glozy at that marriage as neuer the

A contention betweene a
like: the blessed Virgin also so glad of her new
daughter; and Christ of his new wife, not
needes cause exceeding joy. Our blessed Lady
came often among ye in those dayes: and now
she hath scarce visite ye once in seven yeares.
What shoul'd be the cause, is she wearied, or
hath she conceived some displeasure against ye:
I pray ye tell me.

Pa. You are disposed to play and sport your
selfe. What if some did write such things which
were their owne deuises? Is the Church to be bla-
med: and if so be they were allowed by the church,
you are not to be taken for an indifferent Iudge:
because you do not vnderstand them. If the blef-
sed Virgin did then appeare often, it might be be-
cause they were then more worthy, or some other
cause which we know not. Is it not enough now,
although she do not appeare, that she heareth the
prayers of those which cal vpon her, & helpeth the.

Pro. If I play because I recite some part of
your diuinity: how did your god ghostly men
play which deuised them. Yea how did your
Antichristian Synagogue play in setting them
forth to be read openly to the people, and that
in the Church. Your blind shiftes cannot serue
the turne. Your vaine speech is not worth the
answering. Ye shall pardon me, if I procede a
little further in the declaration of your holy
lyes. Ye haue a godly historie (if the booke of
lyes be true) of Saint Kenelme once king ouer
some part of England: wherein you haue ma-
ny

ny a faire myracle. The story is very long, and
 therefore I must tell but the summe of it. King
 Kenelme had one sister which was a wicked
 woman, & hated him, conspired his death, with
 Asheberd his gouernour: who going abroad
 with the king, which being heaule and layd
 do wne to sleape, the traytour made a pit & pur-
 posed to kill him: but he awoke and tolde him
 he did labour in vaine: God would not haue
 him killed there. He gaue him a small rod, and
 told him, that where he should set it in y^e earth,
 there he should be martyred. Then this tray-
 tor wēt forth together with him vnto a Haw-
 thorne, and there he pight the rod, & forthwith
 it bare leaues and grew vp, & suddenly wared
 a great Ash tree, which doth stand there vnto
 this day, & is called Kenelmes Ash. He smote
 off his head there, and buried his body in a val-
 ley betwēne two high hills. Then Quendred
 his wicked sister was glad, and was Quēene.
 Now although the body did lie in unhallowed
 buriall, yet no man durst take it vp, for feare of
 Quendred the Quēene. But a poore widow
 had a white cow which was every day driuen
 into the wood of Clēt, where she would depart
 from the rest of the kine, and goe into the val-
 ley, and there did rest all the day sitting by the
 corpes, and at night returned home, neuer eate
 meate, and yet was fatter and gaue more milk
 then any of the kine. This thing did continue
 certaine yeres. Afterward as the Pope was at

A contention betweene a Masse in Rome, there came a white Doue, and let fall a scroll vpon the Altar, in which was written thus in letters of golde : In Clent, in Cowbage, Ænelme king bozne, leeth vnder a thorne, his head off thorne. The Pope and all his could not tell the meaning thereof, vntill an English man did expound it. The Pope did send to the Archbishop of Canterbury, & willed the body shoud be taken vp. They came to the place which they knew by the white cow: they digged vp the body, and in the place there did spring vp a well, which is called Ænelms well vnto this day : where many of the people haue been healed. When they had vp the body, it was brought to the Abbey of Winchcomb. By þ way they were so vze that they fainted : The Abbot of Winchcombe pitched his crosse dolwne, & there sprang vp a well. Before they came at the Abbey all the bels did ring without mans hand. Quendred demanded wherefore the bels did ring, it was told her that þ body of her brother was taken vp, and that the bels did ring alone. That is euen as true sayd she, as both mine eyes are fallē out of my head vpon this booke. And by and by both her eyes fell vpon her Psalter, vpon which she was reading, and it is scene to this day where they fell vpon the booke. This is all as true, as any lye in the world may be.

Pa. What of all this, how can you tell whether this were true? Why might it not be so?

Pro.

Pro. It might bee true as well as the rest of all your lying wonders, which yee copped to seduce the blinde people into Idolatry. He had gotten this aduantage to perswade that the Pope could not lye no; erre. And therefore whatsoeuer ye did inuent, although it were neuer so grosse, it would be credited: not onely when they prayed to an Image to make them beleue that it did sweate in taking paynes to pray for them, and rooule the eyes: but also all your fained wonders, of which I will yet giue a little further taste. For although they may seeme vnprofitable to bee vttered, yet because they declare your spirit of lying, whereby Antichrist is knowne: there is vse in them. What a goodly storie is there of your Saint Domini- ke? When he was at Rome, hee saue in a night Iesu Christ in the ayre, holding thre speares, & brandishing them against the world: and his mother ran hastely against him, & demaunded what he would doe. He sayd, all the world is full of vices, and therefore I will destroy them with these speares. When shee fell downe at his fete and sayd: Deare sonne haue pittie, & tarie thy iustice by thy mercie. He sayd, Thou seest what iniuries they doe me. Shee said, Son temper thy wrath & tarie a little: I haue a seruant a noble fighter against vices, he shal run ouer al & vanquish the vnto thee. And I shal giue vnto him another seruant to help, & shal fight as he doth. And our Lord said, I am

A contention betweene a
 appealed. But I would see who they be. Then
 she shewed him S. Dominike, and S. Francis,
 and he praised them. Here the blessed Lady
 did helpe at a pinch, or else all had bin marred.
 These her two Apostles which shee did sende
 forth, euen the two friers, Saint Dominike
 and S. Francis, were worth all the twelue
 Apostles of Christ. There were certaine La-
 dies heard S. Dominike preach, which had
 bin seduced by heretikes: which knéled down
 at his seate, and told him their case, prayed him
 to helpe them. He had them tarry a little, and
 they should see what Lord they had serued. A-
 non they saw spring out of the middle of them
 a cat right foule and horrible, which was big-
 ger then a great dog: which had great flaming
 eyes, a broad tongue, and bloody, shee had a short
 tayle, out of which issued a terrible stinke. She
 turned her about among the Ladies a while,
 and after ward mounted by by the bell rope in-
 to the steeple, and went away, leaving a foule
 stinke behind her. Thus were these good La-
 dies deliuered by holy S. Dominike. After S.
 Dominike was dead he healed many, & raysed
 by sundry from death. The blessed Virgin S.
 Mary might doe the Pope now a great good
 turne, to giue him two such as Dominike and
 Francis: and it may be if he beg hard and call
 lowde enough, she will heare him.

Pa. Go too, you haue these things out of the
 Legend: who did euer allow it to be canonicall?

What

What should we regard what is spoken there? Ye may be better occupied.

Pro. If it were not allowed, why did Frier Iohn of Vignay translate it out of Latin into English? Why had it this price set vpon it to excell all other booke as far as gold doth excel all other mettals? And therefore is called *Legenda Aurea*, that is to say, *Golden Legends*. The festiuall, which was read vpon Saints daies in the church, doth fetch as many authorities out of the Legend, as out of the Scriptures. I perceiue you are loth to heare any further: & therefore I will tell the lesse. What say ye to that good Lady which was so deuout in the seruice of the blessed Virgin: and yet at a time vpon the purification her Priest was from home, so that she could not haue Masse. Neuerthelesse she went into her Chappel and prayed to the blessed Virgin, so long untill she fell on sleepe. At the last she saw a great companie of godly Virgins, and one glorious Virgin aboue the rest. She saw also one come in with a bundle of candles. She saw a priest goe to Masse with two Deacons, which were Laurence and Vincent: The priest was Christ. Euery one had a candle giuen them light, and so had she: two yong Angels began the introite of the Masse: the Angels bare the Tapers, before the priest all the virgins did sing y^e Masse. When the offering came, euery one brought their candle, and they stayed for this woman

which did not come with hers, the great Ladie sent to her two times, and yet she would not come. She sent the third time to pray her to offer her candle, or else to take it from her. She would not: then the messenger laid hold of the candle, he pulled and she pulled so long, that the candle was betwene them pulled in peeces, he had one end, and she another, and withall she did awake and found the peece of candle in her hand. Then she did know certainly she had heard Masse, and thanked God and our blessed Lady. Surely they did her wrong, for they should haue awaked her first, and then haue bid her offer her candle. If I had been as this Lady, I would haue made much of that peece of candle. For it is like that some Chaunler in heauen made it. For Christ & the Angels occupie candles, whensoever they say Masse. If I should tell all the tales of holy S. Anthonie, which fought with a number of diuels: of good S. Patrike, which in Ireland did finde out Purgatorie: of pitifull S. Francis: of chaste Saint Hagnes, which yet was so gentle to be wooed, that at diuers times she would holde forth her finger to receiue a ring. Andinde I doe not remember that she did receiue any but of priests: by which it doth appeare she loued them well. If (I say) I should tell all of these and a number moe, I cannot tell whether you Papists might be iudged the greater liars for deuising, or the greater foole for rehearsing. To bee
 Ho:t,

short, he that will come to your dunghill, hee can light no where amisse dig where hee will, he shall finde it spade deép. Let him come with his dungcart as oft as hee will, he shall soone fill it. I suppose the diuell hath well emptied his bags among ye.

Pa. I told ye, I haue nothing to do with those things, if yee can shew any forgeries among vs now: the things which are past, wee cannot iudge of them.

Pro. That which is bred in the bone, will not out of the flesh. Wee haue it so naturally in ye to lye, that ye cannot leaue it. We are not ashamed to falsifie the Scriptures, the ancient wziters, and Councels: ye are not ashamed to deuise and spread abroad foule slanders, against such men as GOD rayled vp to throw downe Antichrist. Although it be of things impossible, yet tell it and a number beleeue it. As for exāple, a great Bishop of yours did preach in open assemblie, that the Diuell came like a trimme fellow, fell in loue with a mans daughter, begat her with childe, which was Martin Luther. Is it like that the Diuell could beget children now in his old daies: and yet I know it goeth for payment among the ignozant blind papists. A number of things ye deuise against Calvin, Beza and others, which are euen as true as that.

Pa. These men were so good that a man need not to deuise any thing of them: he may find euen

A contention betweene a
enough of that which is true : and too much to be
told.

Pro. You are not sure of it, although ye as-
firme it.

Pa. Yes I am very sure of many things.

Pro. Did ye euer know any of these men :
or haue ye seene their conuersation :

Pa. What though I haue neuer knowne any
of them, nor seene their conuersation. I haue heard
enough, and that by such as I may belecue.

Matth. 9.

Matth. 11.

Pro. If that bee sufficient, yee might haue
heard of Christ that he had a diuell, and by as
credible men as you haue any: likewise that he
was a glutton, and an vnmeasurable drinke
of wine, a friend of Publicanes and sinners.
We might haue heard many things also against
S. Paul. This is the equitie which is among
you Papists. Some one of ye doe deuise a lye,
and then ye toss it from one to another, vntill
at the last it hath a passeport giuen it from such
credible men, that it may go where it wil. But
I will let this passe, and come to some other of
your wicked meanes, by which yee labour to
stay by the rotten chayre of Antichrist. I will
come yet to greater and more shamefull villa-
nies, which trueth neuer needeth, because the
Lord doth support her.

Pa. Can you finde such matters against vs,
and not see your selues? I warrant ye, that which
ye doe accuse vs of is to be found in you: howso-
euer ye accuse vs, and excuse your selues.

Pro.

Pro. Where can ye finde that euer y^e truth was maintained by perjuries, and breaking covenants : Let a man reade and reade again, among all heathen men, Turks, and Jewes, where shall he finde that it hath bin taken generally to be allowed, that they might sweare and forswear to deceive, and not make conscience to keepe the oth : Among you this is a principle, faith is not to bee kept with heretikes. Which also yee doe from time to time put in practise. It is not to bee looked for that you should sticke to make lyes, when yee dare publish it to the world in witting, that ye may lawfully forswear your selues, and breake the faith which ye haue giuen by oth. By this meanes ye haue committed very horrible slaughters, and cruell murthers : the like whereof haue scarcely been heard of. Are these practises of God, O ye bloody, periured, forsworne wretches : Doth the holy Ghost leade men into such kind of dealing : no verely, it is the spirit of the father of lyes, of perjuries, of murthers, which ye are lead withall. Gods spirit is the spirit of trueth, hee neuer teacheth men to lye, and to deale falsly : and therefore those people are bewitched, which think the Pope & his adherents to bee lead by the spirit of God : when as they be so full of all abominable treacheries.

Pa. What should we meddle with these things : I cannot tell how a man should perswade you, to see the authoritie of the Church, You iudge of all

A contention between a
things after your owne reason. I haue no delight
to deale in these matters: I will not say that which
I could say.

Pro. I cannot blame ye that ye are loth to
meddle in these matters. It were a great deale
better if they were kept close among your
selues. For now no man that is wise will trust
ye, neither vpon promise nor yet vpon oth,
which ye breake so often. There be many good-
ly rules which ye deuise now secretly among
your selues. But what should you go about to
perswade with me in these matters, which am
not first perswaded how great authoritie the
Church hath? For ye haue none other argu-
ment but the authoritie of the Church to allow
these things. Gods word doth curse and con-
demne periuries and murders committed by
such treacheries. To dispute out of that for the
maintenance of them, yee know yee shall haue
but a cold suite of it. It is a great deale better
therefore to lay the word of God aside, and to
set forth what power the new God hath for to
change the nature of things. He is of another
maner power then men wæte. The GOD
which hath spoken in the Scriptures, can doe
nothing nor say nothing but trueth: but the
God of Rome hath power to do what he will,
and to say what hee list, whether it be true or
false. This is a mightie God, he can play both
fast and loose at his pleasure. Let a thing be
neuer so much commended by God in y^e Scrip-
tures,

tures, if he say it is naught, then is it naught. So on the other side, whatsoeuer it bee that is condemned to be euill, he hath power to make it good. This is the cause why you say many are deceiued, they looke but to the Scriptures, and forget this God, which hath power ouer the Scriptures.

Pa. If you may accuse what ye list, then it were well. But let vs see wherein the Pope hath challenged any such power.

Pro. Haue not I shewed ye already in some part, as in lyes, murders and perjuries? Will ye haue more? What say ye to treasons and rebellions? Doth not the Pope make it lawfull to commit treason? Doth he not discharge subjects of their obedience and subiection to their Prince? Doth he not giue any of them leave to kill their Prince? and maketh it a worke greatly meritorious? What diuell can goe further then this? Doth not God set by Princes, and hath not hee put the sword into their hands? Doth not he charge men to bee subject & to obey them? Doth not he say, that whosoener doth resist them, doth resist the ordinance of God: and that those which doe resist, do purchase to themselves damnation. O ye traiterous wretches, doe ye not see that yee draw all those into damnation, & vnder Gods curse, whom ye draw from their loue and obedience towards their Prince? Let all men consider this: hath a greasie balde Priest of

Italie, power against Gods word, to giue leaue to subiects and inferiour persons in England, to play the vilaines and traytors against their soueraigne prince, whom God hath set ouer them: for whose defence God doth require at their hands to giue their liues: Shal the foule beast of Rome haue power to reward y^e deede in heauē, which God hath threatned to punish in hell: Let all the people of this land consider this, and shun such filthy & abominable men. Some will say, wherefore should wee escheu them being honest: If ranke traytors be honest, then are all the Iesuites, Seminaries, and popish priests, with such as loue and harbour them, to be counted honest.

Pa. I see more and more that I cannot preuaile by speaking, and therefore I will giue ye ouer, say euen what ye list. I see it is good for a man to take heed with whom he doth talke. I could answere yeto the full, if it might doe good. Thus much I will say, that it is one thing to commit treason against a prince which is godly: and another thing, to kill an heretike which is no lawfull prince. The subiects indeede may not disobey and rebell: but when the prince is no right prince, then they are no longer subiects. What say ye to Ehud in the booke of the Iudges? did not he slay Eglon king of Moab, and that vnder colour of a message? What say ye to Iehoiada the priest? did not hee cause them to slay Athaliah, when she had reigned certaine yeares, and set vp Ioash to bee king? If
the

the priest of the law had this power, how much more the priest of the Gospell?

Pro. We would giue me ouer now, ye say, but your traiterous heart is so full that it will not suffer ye. Indeepe I know ye like it much better to deale among the vnlearned people, whom ye may draw to your opinion: or with such as ye know to beare the same minde that you doe. Among these ye dare be bolde to reason the matter to the full. But this I say vnto ye, let the diuell bring his note booke with him: let the Pope and all his prelates vtter all the skill they can: yet the word of God shall still be able to beate them downe in this matter, to proue that subiects incurre damnation, when they rebell against princes, which are the ministers of GOD. As for the examples which ye bring, I will shew how they doe not proue that which you alleage them for. And then I will let ye see, how it is to be proued by the law of God, that subiects haue no such power against their princes: but that enery private man doth very horribly rebell against the Lord God, which rebelleth against the powers set vp by God.

Pa. Howsoever yee may seeme to dally with those examples which I haue alleaged, yet sure I am, they proue that which I doe alleage them for, both y it is lawful to kil wicked princes, & also by colourable dealing: for we haue example of the one in Ehud, and of the other also in Ichoiada.

Pro. I will maintaine that which I haue said, and shew that they doe not make for that which ye cite them for. It is set forth in the Judges, that Israel had done euill in y^e sight of the Lord, and he made Eglon king of y^e Moabites to preuaile against them, & to bring them into seruitude. When the childezen of Israel cried vnto the Lord, he raised vnto them a deliuerer, euen Ehud. After ward it is set forth how he came, went with a present to Eglon, desiring to speake with him alone, and so slew him. Consider well in this storie, first, how Eglon was an vniust vsurper, oppressing Israel like a cruell tyrant where he had no right. Secondly, Ehud is no priuate man, but raised vp by the Lord to be their deliuerer. Wherefore he had authoritie from God to put downe Eglon, euē as wel as a lawfull king hath right to fight against such as inuade his land, and to kil thē. Lastly, where Ehud did it colourably, we may not draw it into an exāple, because it was done by an extraordinary spirit: which y^e pope cannot giue to other, because he hath him not himself. If he could giue to a priuate man, that spirit which Ehud had to warrāt him, thē were it somewhat. As for the example of Athaliah the mother of king Achasia, after she saw her son was dead, did arise & murder al y^e kings seed, or the blood royal, and so vsurped the kingdom: she was neither lawfull Quēene, nor yet to be suffered to line, because she had committed so horrible

Judg. 3.

2. King. 11.

horrible and cruel murder. Wherefore Jehoda, in whose custody the yong king was secretly kept, whē he brought him forth to be crowned, did not by his owne right set vp a king, whō it pleased him: but was an helpe to bring the yong king to his right, & to put downe the wicked murderer & vsurper. This now maketh nothing at all for the pope, whē he taketh vpon him power to depose kings at his pleasure, and to set vp whom he shall thinke good.

Pa. I see well a man cannot bring you to see the power which the prince of the Apostles had, and now his successor hath for to depose princes. What should a man contend with one which doth not care what he denieth?

Pro. Christ Jesus whē he was desired by one that he would comaund his brother to deuide the land: answered, Man who made me a iudge or a deuider? Whereby he doth evidently shew that he had no ciuill authority, no not in y^e least causes: for els hee would not haue said, who made me a iudge: much lesse he had authoritie in the highest matters, as to depose kings. And for this cause when Pilate did aske him, if hee were a king, he did answer: my kingdom is not of this world: & likewise he did testifie his subiection to y^e Empero^r, when he & Peter did pay tribute. Now thē doth it come to passe that the pope shuld challenge to haue that because he is *N. vicar*, which neither Christ nor Peter had: No, he hath it not y^e way, but because he is the

Luk. 12.

Iohn 18.

Matth. 17.

Matth. 10.

man of sin which hath exalted himselfe aboue all that is called God. Moreover, what sayth Christ to his Apostles: The kings of the nations rule ouer them, and they that are great exercise authoritie ouer them: but it shall not be so among you. I praye sir, if the Apostles might not be as kings & princes, how had Peter this power to be king of kings, or how cā a priest in Italie, because (as he saith) he is the successor of Peter, haue this high dignitie, to be so farre aboue kings? We must needs confesse, vnllesse ye will be wilful, that the Pope can haue no such power neither from Peter, nor Christ: they doe both renounce him. Then I reason thus, (as I said before) Princes are set vp by God: he hath made them his substitutes here on earth, he hath not alone giuen them y^e seate and the sword, but alio hee hath clothed them with glorie, & put vpon them as it were of his owne robes, when he calleth them Gods. We are comanded to be subiect, to honor and obey, not to resist vnder paine of damnation. If they command any thing which is disagreeing to Gods will, they haue not that power ouer our conscience: wee must obey God rather then man. Nevertheless we are still subiects to that power which they haue receiued from God. And being but priuate men, we must say with Dauid, God forbid that I should lay my hand vpo my master the king, the Lords anointed. I say therefore that your Iesuites, or whosoe-

uer

her fauour them (which know their practises) are traytoꝝ befoze God and man: because they dare lift by their hand against their soueraigne prince, placed in the throne by the high God, and subiect to no creature in earth. I say therefore let all men take heede of your cursed and damnable waies. Let all men see, that your kingdome is not of God, which ye vpholde by treasons, periuſies, lyes, murders, and all kind of euill meanes.

Pa. All is nought of our side, and all good of yours. Ye are so malicious that whatſoeuer we do ye condẽne it, your charity doth shew what ye are.

Pro. We muſt needs say all that is nought, which God saith is so. I confesse our charitie and yours are not al one, for the charitie of you papists, is a burning loue. Ye can both loue a man, and cut his throte also. The Lord defend his people from such Wipers: which sting to death, when they be gentleſt of all. But Idolatrie is alwaies cruell, & cannot be maintained, but with diueliſh and bloody mindes.

Pa. I know ye doe account vs to be Idolaters, and so ye do call vs, but we are as far from it as you be: wee condemne it, and hate it more then you do. And although ye goe about to abuse and wrest the scriptures against vs, yet ye shall neuer bee able to driue any true Catholike from the right pure and deuout worship of God.

Pro. Will ye confesse if I proue that you are Idolaters that yours is the false Church, and

A contention betweene a
that ye are fallen away from the trueth, that
the Pope is Antichrist.

Pa. I must needes confesse that Idolaters are
fallen from the trueth : but where as ye make offer
to proue that we commit Idolatrie, I say still wee
be the furthest fro it of all other. And in this I think
my selfe sufficiently armed to stand against all the
heretikes in the world, proue what ye can.

Pro. Al those which worship idols, are con-
demned in the holy Scriptures to be idolaters.
But it seemeth you Papists doe not worship
idols : at least ye would beare men in hand ye
doe not, when as in very deepe ye doe it in most
shamefull manner. Where hath it euer bene
heard of that men haue more doted vpon stocks
and stones, then the Papists : Will ye stil then
be past shame, and say you hate idolatrie, you
are furthest from it of all other?

Pa. I say still, and neede not be ashamed, that
it is the blindness of you heretikes, which either
cannot or will not see that ours is no Idolatrie.
This sin of Idolatrie is where they worship Idols :
wee haue images of the true God, of the blessed
Virgin, of the Apostles, and of other Saints : wee
haue no idols of feined and false Gods : wee wor-
ship not the images themselues neither, but the
things which are by them represented. Moreover,
we doe not giue *latria* to the images of Saints, but
dulia, which God in the scriptures doth neuer con-
demne. I say therefore ye helpe vs when ye say we
worship stocks and stones, or that we worship a-
ny

my besides the true God. You are the idolaters your selues.

Pro. You would faite purge and clere your selues from idolatrie, and therefore ye haue deuised these distinctions: first, ye would make a difference betwene Idoll and Image, yours are Images but not Idols. Secondly, ye shift the matter that ye do not worship y^e Images themselves, but that which the Image doth put ye in minde of. And last of all, your deepe distinction betwene latria, which is worship, which ye giue onely to God, and dulia, which is seruice, which ye bestow vpon the Saints. I will lay open how vaine these things are: and yet how they be subtil to deceiue poore ignorant soules.

Pa. I know your answers well enough, ye take vpon ye to defend, that an Idoll and an Image are all one. And so when it is said, God made man after his owne Image, yee may translate it after his owne Idoll. It may be said of the picture & image of the prince, this is the princes Idoll. Likewise if a painter paint an image of a dog, ye may say this is an Idoll of a dog. Ah Sirs this is ouer grosse, ye shew by this what your skill is in other things.

Pro. Now must ye needs win the spurre, because wee say that Image and Idoll is all one: sauing that the one is Greeke, and the other Latin. We say, the we must say God made man after his owne Idoll: which were very grosse. I confesse that in our tongue it were

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grosse indeed, because the word *Idoll* is by com-
mon vse of speech taken alwayes in euill part,
but in the Greeke tongue it was not so. But I
will come néerer vnto ye, to shew your deceit-
full dealing in this: shall wee desire a better
iudge in this matter then the Hebrew tongue,
in the scriptures: in which it is said, that God
made man after his owne image, and in which
there is much spoken of idols: What if I proue
that hee vseth the same word where hee spea-
keth of idols, which he vseth where hee saith,
God made man after his owne image: Will
there then be such a difference?

Pa. When I see this, then I will beleeue it, be-
fore I will not: the Scriptures do speake of images,
& it may be there is the same word. But you must
proue it where hee doth speake it of those which
were idols indeed, of the heathen, & of false gods.

Pro. I wil shew where he speaketh of idols
indeed which were worshipped by the heathē,
and proue that he vseth the same word. The
word in Moses is *Tselem*, after which Adam
was created: Gen. 1. Now looke where hee
speaketh to the children of Israel by Moses, to
command them to break down the idols of the
heathen, and ye shall finde the same word. As
Numb. 32. He saith, ye shall destroy *Tsalme*,
Massecorham, that is their moulten images. In
the 2. booke of Kings, chap. 11. it is said, They
went into the house of Baal, and brake downe
his images, which he calleth by y same name.

By this it doth appeare, that in the holy scriptures there is no such difference betwene idol and image, as the Papists would beare men in hand. For these were idols by their owne confession, which yet are set forth vnder that same word, which Moses vseth for the likenes of God, after which man was created.

Pa. All this doth proue nothing, for wee doe grant that which ye haue said. Because idols be also images, although euery picture and image bee not an idol: for an idol is an image which is worshipped and taken to be God.

Pro. It doth proue this, for which I did alleage it, that the same word is in that tongue vsed indifferently for the image of GOD, and for the idols of the heathen. But because ye say it doth proue nothing, seeing idols be images, although euery image is not by and by an idol, vnlesse it be worshipped. Let me demand this: Is not that which is forbidden to bee made in the Scriptures an idoll?

Pa. I know no man which doth deny, but that is an idoll which the Scriptures do forbid. But you must go further then that: for ye must proue that those which the Scripture doth forbid are but called images: and so images and idols to be all one.

Pro. We say right, for those which the scripture condemneth, we must cōfesse to be idols: then if I proue that the scripture doth condemn images, it must needs follow that they be idols. I require no more, for it is manifest that the

A contention betweene a
Scripture doth forbid all images of God, as
in Deuterono. 4. there is forbidden not onely
Semel, but also *Temnuah* and *Tabniib*. And in
Esay 40. *Demuth*. Who will bee so mad as to
deny but that here are images forbidden: and
therefore that images are idols.

Pa. I see no cause why I should not deny it,
for they were also idols, because they were made
to be worshipped.

Pro. I see no cause why I may not esteeme
you to be obstinately blinded. Because in these
places which I haue cited, he doth not onely
speake of the true GOD, but also the reasons
which are set downe to forbid the images, doe
disproue not onely the worshipping, but also
the very making. For why doth Moses tell
them, ye heard the voyce of words, when God
spake, but yee saw no similitude? Why doth
Esay set forth the incomprehensible greatnes
of the Lord: but to conclude as he doth, that
there can no similitude be made of God? And
therefore this conclusion doth stand sure, that
images in the Scripture and idols bee all one.
And therefore the Papists do but juggle when
they shift their hands of idolatrie in this ma-
ner: we doe not worship idols, we do but serue
images. Ours be the images of the true God:
and we take them not to bee any more then i-
mages. If this would haue serued the turne,
the Israelites might haue answered to Moses,
and Esay, well enough.

Pa. Are ye of the minde that every picture or image of God is forbidden to bee made, although a man doe not worship it. Doth the Scripture say any such thing?

Pro. I must needs be of that minde, when I haue the words of the comendement, Thou shalt not make, &c. and not onely those places which I did alleage with reasons to forbid the making, but also other reasons: as namely, that **GOD** dwelleth in light which none can come vnto, whom neuer man saw, neither can see, as **S. Paul** saith. Againe, the same Apostle 1. Tim. 6. Acts 17. telleth, that the Godhead is not like siluer or golde, &c. Againe, God is incorruptible, man is mortall: which reason is vsed in the 1. chap. to the Romanes. Sundry things may bee spoken to shew that an image is a teacher of lyes: and therefore accursed and abominable before God. For it is wicked to lye of a man: but most abominable to transforme God into an heape of lyes: as when a man saith, this is the picture of God: then must it be taken to be like God: or els why is it his image moze then another thing: these lyes then are in it, God is invisible, this is scene: God is aliuie, this is dead: God is incomprehensible, for the heauen of heauens cannot containe him, this is contained in a small ronne: God is almightie, this hath no power: God is glorious, and incorruptible, this is subiect to rust and corruption: yea to conclude, it is nothing but lyes.

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because it doth neither in shape, because God
is a spirit, and that is a grosse substance, neither
in any property set forth that which is in God,
but the quite contrary. If any should picture
your Pope like a dog or a toade, ye would not
take it well: and yet hee is liker to either of
these, then the Lord is to any image: y^e doe
more disgrace him when ye picture him like a
ny creature, then ye can doe to any man to pic-
ture him like a toad.

Pa. What though it bee not like him in some
poynts, is it therefore to bee condemned? If men
should worship it, that were euil: but we worship
that which it doth represent.

Pro. I am out of doubt that ye worship that
which the image doth represent: that is not
God, for it doth not represent him in any point,
but it is the diuell, who is the father of lyes,
and therefore the father of images which are
full of abominable lyes. But you papists haue
a pretie conueiance, when ye beare men in hād,
that Idolaters are they, either which worship
falle gods, or which worship the images them-
selues, of the true God. As though either the
heathen men were so grosse, or the Idolaters
among the Iewes, as to take the image it selfe
to be God. Those are worse men which know
not that.

Pa. The Iewes did worship the calfe it self, and
take it to be God. The heathen did take their Idols
to be Gods: and therefore they did worship them.

Pro.

Pro. To proue that these did not worship the idols themselves, nor take them to be gods: a few reasons may serue. For if it be shewed that the heathen did not, then must it needes follow that the Iewes did not: vnlesse ye will make them which had more knowledge of God, to be more brutish then the other. Now for the heathen, S. Paul saith, that which might be knowne of God was manifest in them: which he expreſſeth to be the eternall power & Godhead. If then the sense of the Godhead could not be rooted out of the hearts of these, much lesse out of the hearts of y^e Iewes. This thing is manifest in the heathen, that beleued the gods and goddesses to be in heauen: & therfore they thought (as their writings do shew) that oftentimes they came downe from heauen, and appeared to them in the likenes of men and women. I neede not recite particulars.

Pa. The heathen did beleue that the idols were gods: els why should S. Paul perswade, that those were not gods which are made with hands. The learned among the heathen, did thinke as you say, but not the multitude.

Pro. Although the heathen did know that the idols were not the very gods themselves, yet this perswasion of S. Paul was not needlesse, because they did ascribe a certaine diuinitie vnto them: they thought the gods and goddesses came downe into them, and did there receiue hono^r. Euen as you papists thought of

Acts 14.

your idols, and therefore you would trudge a great way on pilgrimage. As for the other excuse which ye make it is false: for when Paul and Barnabas came to Lystra, and had healed a man that was lame, did not all the multitude cry out, Gods are come downe vnto vs in the likenes of men: They took Barnabas to be Iupiter, and Paul to be Mercurie. And the Iupiters priest came to haue offered sacrifice vnto them, as he had done to the idoll. The Iewes therfore which had sene the wonders which God wrought in Egypt & in the red sea, which had heard him speak out of the fire, with so great terror: could not bee so brutish, as to think the Calfe which they saw Aaron make, to be the God indeed which had brought them out of Egypt, but the image to represent the same God, whom they ment to worship in it. Where the foolish papists may see that in this foule idolatrie of the Iewes, they neither did worship the idoll it self: neither any false gods. You doe worse then they, because ye worship the idols of those which are no gods: as of the virgin Mary, and other Saints.

Pa. I tolde ye before that we doe not worship any image, but the thing represented: I sayd also that we doe not worship the Saints: for wee giue not *latria* vnto them, but *dulia*: which you can not proue to be any where forbidden. But you wil haue your owne saying to charge vs with what ye lust.

Pre.

Pro. We charge ye not with any thing but that which is easie to be proued: I haue shewed that the grosse idolaters among the heathen did not take the very image to be God, neither did worshipping it, but that which it did represent. And now I tell ye, that as ye play the beasts that way, so now ye play y^e part of subtil foxes: which in seducing others, decesue your selues. For this difference which ye make betwene latria, and dulia, is not found in the scriptures. And besides that, the word of God doth forbid to giue dulian to any but God.

Pa. You haue set down two things which ye will neuer be able to proue: the one, that ye say there is no such difference between *latria* and *dulia*: the other, that *dulia* is to be giuen only to God. If ye can proue these two, let vs see a peece of your cunning.

Pro. Our Saviour Christ is a very competent Judge in this matter: and he useth the one word for the other. For where it is said in Moses Deut. 6. and also 10. Thou shalt feare the Lord thy God, and him shalt thou serue: he doth expresse it in Matth. 4. Thou shalt worship the Lord thy God, & him onely shalt thou serue: I cite it to this end, to shew that where Moses hath set downe *agnabod*, Christ doth translate it by the Euangelist, *latreulcis*: which is sufficient to shew that he put no difference betwene them. To proue that *dulia* is forbidden to images, we neede goe no further then to the commandement, where he doth forbid

to make them: and then he saith, Thou shalt not bow to them: neither shalt thou serue the: for he bleth the verbe *gnabad*. I might alleage sundrie other places: as Psalm. 97. where he saith, They shall be confounded *gnobede pefel*, which serue the grauen image. You blind Papists would pluck out mēs eyes, by your vaine shifts and sowlis distinctions: you make a difference where there is none. If euer there were abominable and foule idolatrie committed in the world, either by Iewes or Pagans, or other, it is among you, ye goe, no doubt, as farre as euer did any. Now a daies the papists, at least a number of them, doe ware moze craftie: they will not with their foresathers allow any thing to the idols themselves: but al to the things which they represent: wheras in times past the controuersie was whether the image was to be worshipped with the same worship, that the first paterne that it did represent was? Some of your great clarks did affirme the one way, and some the other: for one part defendeth that the images of the Trinitie, and of the Crosse were to bee worshipped with latría, diuine worship: the other part doth reply that latría is proper only to God: and therefore not to be giuen to the images: they must adoze the with some lower worship. But shift how yē can, agré or disagré among your selues, the holy word of God standeth still, condemning and accursing ye as detestable Idolaters. For
say

say what ye can, ye ascribe and giue worship vnto them.

Pa. Haue ye by this proued, that *dulia* is to be giuen only to God?

Pro. I suppose that it is proued, when the Scripture doth make no difference, but bleseth latria, and *dulia* in one sense. For ye all confesse now that diuine worship is to be giuen only to God. We take *dulia* for a diuine seruice or adoration: doth it not then follow that God is robbed of his right, who is our Lord and wee his seruants? Now all may see, that are not obstinate, that the Romish Church is not the true Church of Christ, because ye commit idolatrie. I doe therefore conclude, that al which will haue saluation, must remoue themselues from ye, and returne home to the ancient and true Catholike Church.

Pa. I wonder with what face ye can speake thus: ye would haue men depart from our church, as you say to the ancient & true Catholike church: when as ye cannot shew vs that antiquitie: for matters it is well knowne how yong your Church is. To the ancient Church, we would not deny to returne, if we were out of the way: but to you, which are newly sprung vp, we may not.

Pro. It is a strange thing that men are so wilfull: we doe beleue all the doctrine & faith, which the Prophets and Apostles taught and beleued: we cleaue only to this, & admit none other, and yet your blind eyes cannot see what

antiquitie we call ye vnto. Wee are but men of late yeares, if the doctrine which wee teach be no elder, I would wish ye not to beleue it. But seeing we bring nothing but that which was from the beginning, wee may boldly say that ours is the ancient Catholike Church: and therefore all those which be not members of it cannot haue saluation. As for you, looke how farre ye are gone from the doctrine of the Prophets and Apostles, so farre are ye removed from the true Catholike Church. Your doctrine is contrary to theirs, your Pope is nothing like Christ and his Apostles.

Pa. I see that I cannot remoue you, nor you shal not remoue me. I must euen leaue ye as I found you. I am sorie that ye are so far spent: yet I hope one day to see ye of a better minde. For a day will come when this geere will be better looked vpon.

Pro. I may not be removed from that which I know most certainly to be the trueth: vnto that which is most cursed lies. And as for you, I leaue ye to the Lord, no hope I see to winne yee: for the day which ye hope for, wee see that the Lorde hath hitherto miraculously disappointed yee: and hath brought to light your traitterous purposes. Our hope is that the same Lorde will still protect our gracious Quene and her honorable counsellors. Wondrous great blessings hath GOD bestowed vpon vs by her, and by them. For which as many as haue any drop of grace, cannot but
give

giue heartie thanks and praise to the Lord,
and sure I am, that vnlesse our sinnes doe pro-
uoke him, he is ready to bestow greater. Al-
though a great number of ye: euen as it were
very diuels incarnate, doe enterprize and gape
for her destruction, and the destruction of those
ouer whom she doth spread her wings to co-
uer them. Al good subiects within this realme,
both to GOD and their prince, are bound in
conscience, not onely to curse, hate, and detest,
from the bottome of their hearts, your hellish
and cruell practises: but also to lift vp their
hands and hearts to heauen, and to poure out
continuall supplications to the Lord, for the
preseruatiō of her Maiestie, and her Coun-
sell. Desiring God to guide them with his spi-
rit, to doe nothing but that which is good and
pleasing in his sight: also to giue them all gifts
of wisdom and courage, and to multiplie
their dayes, with true honour in this life,
and eternall blessednes in the life to come. If
men did see how needfull this prayer is at this
time, that this realme, & the poore Church of
God in this realme may be in safetie: it would
cause them in stead of a few ordinarie colde
prayers in this behalfe, to send forth strong
cries into the eares of the Lord, and to poure
out riuers of teares, to moue him to pittie and
compassion. For when that greasie priest of
Italy doth set ye on, to spoyle vs of all peace
both for body and soule: and to take from vs

A contention betweene a
the heavenly treasure which God hath sent a-
mong vs. You his souldiers doe see that our
Queene first, and then her Councell, next vnder
God, are our shield and buckler : you see
that they stand in the forefront of the battell,
and euen in the very gate of the citie to with-
stand and hold ye out. Their faces are euen o-
pen vnto the danger, while they stand betwéen
you and vs, which as most cruell beasts would
make your pray of vs. Now because ye see
that ye cannot touch vs, to any purpose so long
as they defend vs : this causeth ye to imagine
all mischief against them, that if yee could
breake through them, ye might set vpon vs. I
say therefore, it standeth all men in hand, to
looke to this thing.

Pa. Well, another time I will be better pro-
vided for ye.

Pro. I pray God disclose al your traitterous
practises, and repress your crueltie, and other-
wise provide what we can.

FINIS.

STC 11849.2 A Dialogue between

Before it was rebound separately (by Robert Lunow) this work was bound in a rough vellum cover (which had broken loose) with three other works, of which the first was Gifford's Certaine Sermons, 1597 (STC 11848.5), q.v. for complete list. While it was in sheets I examined this work and found it as follows:

Collation: A-L⁸.

Condition: All pairs of leaves were normally conjugate.

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WLS